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R. BIGGERS,

THE

PRACTICAL EXPOSITOR:

OR, AN

EXPOSITION

OF THE

NEW TESTAMENT,

IN THE FORM OF A

PARAPHRASE;

WITH OCCASIONAL NOTES IN THEIR PROPER PLACES FOR FURTHER EXPLICATION,

AND

SERIOUS RECOLLECTIONS AT THE CLOSE OF EVERY CHAPTER.

TO WHICH IS ADDED,

AN ALPHABETICAL TABLE OF THE PRINCIPAL THINGS CONTAINED IN THE PARAPHRASE, ESPECIALLY IN THE NOTES.

For the Use of the FAMILY and CLOSET.

BY JOHN GUYSE, *D. D.*

THE FIFTH EDITION.

VOL. I.

CONTAINING THE

EVANGELISTS MATTHEW AND MARK.

EDINBURGH:

PRINTED BY ROSS & SONS,

For ROBERT ROSS, Bookseller, Lawn-market, *Edinburgh*, and JAMES GILLIES, Bookseller, High-street, *Glasgow*.

M, DCC, XCVII.

AN ACCOUNT

OF THE

LIFE AND CHARACTER

OF THE

AUTHOR.

THE Reverend and worthy Dr. Conder gives the following account of the life and death of this much eſteemed and pious Chriſtian, in a funeral ſermon preached by him on that mournful occaſion, November 29, 1761.

Dr. Guyse, writes he, was originally of Hertford; deſcended of religious and creditable parents; bleſſed with a ſtrictly virtuous education; and early called by the grace of God; ſo that he was admitted a member of the church of Proteſtant diſſenters in that town, at fourteen years of age. His views were alſo very early directed towards the work of the miniſtry; and all his youthful years were accordingly ſpent in cloſe application to ſtudy, under the direction of the moſt able inſtructors; firſt in the learned languages, and then in the ſeveral branches of academical erudition. He entered upon the miniſtry in his twentieth year, and Providence ſoon opened a door for his public miniſtrations at Hertford, as aſſiſtant to the aged Mr. Haworth, who being thereafter removed by death, he ſucceeded, by unanimous call, in the paſtoral office and charge of that people; a charge which, with great reluctance and ſelf-diffidence, he at length conſented to undertake. Here God was with him, and for many years con-

continued his labours with a great degree of acceptation and ſucceſs; and became particularly uſeful in guarding his flock againſt the erroneous ſentiments of the favourers of the Arian ſcheme, which with much aſſiduity they laboured to propogate. Some years after, he received an invitation to London, which he accepted, (from the conſideration of his inability to perform the duties of his function as he wiſhed at Hertford, on account of his imperfect meaſure of health); and accordingly took leave of that people 26th July, 1727.

His ſphere of activity was now greatly enlarged, and he was better enabled to exert himſelf to moſt uſeful and important purpoſes. By an uniform, genteel, religious and friendly carriage, he became dear to his brethren in the miniſtry, and highly valued and eſteemed by all. His reputation as a ſcholar, Chriſtian, and divine, was widely ſpread, and his worth was generally known. His character and conduct were uniform and amiable in all the various points of light. In his religious principles he was fixed, ſteady, conſiſtent, and open; never aſhamed to own what he believed, or to vindicate it when oppoſed.—As a preacher, he was endowed with excellent and acceptable miniſterial gifts; his compoſitions were ſolid, regular, well digeſted, and highly ſcriptural: In the holy books his knowledge and readineſs were very remarkable, and have been the ſurpriſe of many.—As a paſtor, he was an active, able, loving, and faithful guide and enſample to his flock, both in faith and practical godlineſs: He ſtudied the things which made for peace, and godly edifying; and as he had the welfare of his people greatly at heart, ſo there were few miniſters to be found more honoured and regarded than he was by them.

For many years he was favoured with a conſiderable ſhare of health and ſpirits; but in the latter part of life he was afflicted with a painful lameneſs and a weak ſight. Theſe, it was feared, would have put a period to his public labours; but he was wonderfully ſup-

ſupported by the comforts of grace; ſo that with remarkable reſignation and chearfulneſs, though under ſenſible decays of vigour and ſtrength, he perſevered in his miniſtrations till within a very few weeks of his deceaſe.

Such was Dr. Guyſe in life: But now, as to the cloſing ſcene, it is natural to aſk, How did he leave the world? How did the Lord deal with him in his lateſt moments? Partly from perſonal knowledge, partly from proper information, continues our author, I am enabled to conclude the delightful narrative.

His latter end to a remarkable degree, was peace; he was enabled to leave the world with great compoſure, ſerenity, and hope of a bleſſed immortality. To friends that attended him in his confinement, he witneſſed a good, a precious confeſſion; he again and again declared his faith firm fixed upon him who is the Rock of ages; his hopes were alive towards God without a diſtreſsful cloud; hopes grounded upon the blood and righteouſneſs of the dear Redeemer.—"Thanks "be to God, ſaid he, I have no doubt, no difficulty "upon my mind, as to my eternal ſtate; if I had, I "could not bear what I now feel! I know in whom I "have believed: Here my faith reſts; the peculiar "doctrines of the goſpel which I have long preached "are now the ſupport of my ſoul: I live upon them "every day; and thence derive my never-failing com-"fort." At another time,—"How good is my God "to me! how often has he made good to me that pro-"miſe, *As thy days are, ſo ſhall thy ſtrength be!*"

His great requeſt to thoſe that were about him to the laſt, was, to read the word and join in prayer with him: The vth chapter of Second Corinthians was particularly of ſingular uſe and ſatisfaction to his mind, on which he commented to this effect: *For we know, that if our earthly houſe of this tabernacle were diſſolved*, &c. "Oh! when ſhall it be diſſolved indeed! when

" ſhall this mortal put on immortality!" *In this we groan earneſtly, deſiring to be clothed upon*, &c. " This, " this is my earneſt deſire, and what I am waiting " for." *For we that are in this tabernacle do groan being burdened:* " For this I groan daily, and ere long ſhall " groan no more." *Now he that hath wrought us for the ſelf-ſame thing is God, who alſo hath given unto us the earneſt of his Spirit:* " This I have, this I do enjoy, and " therefore am I confident. I am not afraid of death; " I am rather afraid that I ſhould err on the other " hand, in being too deſirous of it." Thus on the morning of the Lord's day in which he died, it was ſtill the language of his heart and lips, " When ſhall " I get through this valley?" and ſome of the laſt words he was capable of pronouncing ſo as to be underſtood, were, " Oh, my God, thou who haſt always " been with me, wilt not leave me." Sweet confidence! Bleſſed readineſs! With the apoſtle he was deſirous to depart, that he might be with Chriſt: *Mark the perfect man, and behold the upright; for the end of that man is peace.*

DURING the fourſcore years of his life, he ſuſtained for ſixty of them a public character; and departed the 22d November, 1761, in the 81ſt of his age.

THE

THE

PREFACE

TO THE

FIRST AND SECOND VOLUMES,

CONTAINING THE

FOUR EVANGELISTS.

THE knowledge of the Holy Scriptures is so necessary to make us wise unto salvation through faith in Christ Jesus, that it ought to have an uppermost place in our daily thoughts and desires, and in all our aims at keeping up vital religion in the family and closet, and in the whole of our conversation in the world. And as the sacred history, contained in the four Evangelists, relating to the birth, life discourses and prayers, miracles, death and resurrection of the great Redeemer, carries the highest evidence of the truth and excellence of the Christian religion; and as it leads us to the foundation of all the doctrines of the gospel, which were afterwards more fully revealed; it is of great importance to be well acquainted with these parts of the oracles of God. I have therefore set them in as plain, practical, and evangelical a light as I can; and have neither refused nor confined myself to, helps of ancient or modern date while my grand dependence has been on assistances from above; nor have I designedly slipt over any thing that I take to be the truth of the gospel, or given a wrong turn to so much as one passage in the whole, either from a desire of pleasing, or a fear of offending, much less from an inclination to disoblige, any party of men whatsoever.

THOUGH

THOUGH ſome inconveniences attend the paraphraſtic way of interpretation, there are advantages in it that amply make amends for them: The true connection may therein be moſt eaſily diſcovered, and falſe conſtructions detected; and the explained text may be read in a regular ſeries, in much leſs time than moſt of the admirable expoſitions which abound amongſt us; they are generally too long for any conſiderable number of verſes, with their explication, to be read at once, in the ordinary courſe of perſonal or ſocial devotion, even on the Lord's day.

IN this *Paraphraſe*, I have endeavoured to compriſe all the ſenſes that ſeem probable to me, and, moſtly, to keep up the order of the ſeveral parts of the text itſelf; and the whole is diſpoſed in ſuch a manner, as may at once anſwer the deſign of a *Commentary*, and *Annotations*, with practical, and ſometimes critical enlargements, in a continued thread of diſcourſe, without any other breaks than of the chapters and verſes themſelves. For this purpoſe I have drawn as much as I could into the paraphraſe, to ſave notes, becauſe they are ſeldom turned to by the bulk of common Chriſtians, and cannot be ſo well read out to company in due connection: And where *Notes* ſeemed neceſſary to ſupport the given ſenſe, or to add things that could not be brought into the paraphraſtic form without making it too tedious, I have laboured to render them intelligible, not only to the learned, but likewiſe to the *Engliſh* reader, for whoſe benefit the whole of this work is chiefly intended.

WHEN the ſame things, for ſubſtance, are recited in two or more of the Evangeliſts, I have attempted to reconcile ſeeming contradictions; and, as often as it appeared to be of any great moment, to adjuſt the harmony: And inſtead of tranſcribing from a former goſpel when the ſame things occur in another, I have taken ſome pains to alter the phraſes, and to ſet the ſame thoughts in different views, and with various

various enlargements; for this, under the Spirit's guidance and influence, may be more likely to ſtrike the mind, and to afford profitable and delightful entertainment, than if juſt the ſame ideas were to be repeated, and repreſented in the ſame turn of expreſſion. Theſe parallel places are often to be found in *Matthew*, *Mark*, and *Luke*: But the greateſt part of *John* is, in a manner, a goſpel by itſelf, containing new particulars relating to the ſame grand ſubject: And, as this divine hiſtorian wrote laſt, he not only ſupplies what the others had omitted, but the goſpel-diſpenſation being then further advanced, and ſeveral errors broached in oppoſition to it, I cannot help obſerving, that he recites more of the evangelical parts of *John the Baptiſt*'s teſtimony, and of our bleſſed Lord's diſcourſes and prayers, and exhibits things of that nature in a ſtronger light, than they had done who wrote before him. And, with a view correſpondent to this, I have ventured to break ſo far in upon the ſtricteſt rules of paraphraſe, as ſometimes to inſert paſſages from the *Acts* and the *Epiſtles*, though they were written after the days of Chriſt's miniſtry upon earth, that I might take the advantage of *New Teſtament* light when it came to ſhine with brighter glory; and might explain things in the language of the Holy Ghoſt, by whom all ſcripture was inſpired, though ſome of thoſe things were not ſo well underſtood in their full evidence and extent when they were firſt delivered: And, for the like reaſon, I have given an interpretation of ſuch things as our bleſſed Lord did not think proper at that time to explain; and to enliven the reading, have often anticipated his own explication of parables. See the note on Mat. xiii. 3.

EVERY one, who hath any acquaintance with the *Greek* language, knows that ſeveral particles, (ſuch as καὶ, δὲ, and μὴ,) in profane, as well as ſacred writers, are of divers acceptations, the determinate ſenſe of which is to be learnt from the coherence of the diſcourſe. Thus καὶ and δὲ are often put promiſcuouſly

one

one for the other, as appears by comparing the ſame diſcourſes in different goſpels. Και is frequently uſed for *but*, *yea*, *even yet*, &c. as well as *and*; δε for *and*, *then*, *yet*, &c. as well as *but*; and ουν for *then*, *now*, &c. as well as *therefore*: And all theſe are ſometimes particles of tranſition; and at others expletives, (as εγενετο, *it came to paſs*, alſo is.) See *Blackwell's Sacred Claſſics*, Vol. I. p. 143, &c. and *Whitby's* notes on John xvii. 11. and Rom. vi. 11. I therefore give ſuch a ſenſe of theſe ſmall words as I apprehend may beſt preſerve the connection; and when there is any departure from our tranſlation, the Greek is uſually inſerted, as it likewiſe is in other inſtances, that it may be inſtead of notes, for men of letters to ſee the word, and judge about its force: And when the connection would be rather diſturbed, than improved, by giving the forementioned, and ſuch like particles any place in our idiom, I look upon them as pleonaſtic, and leave them out. And tho' ιδου, *behold*, may ſometimes be allowed to be expletive; yet it ſeems to me, that it is moſt frequently uſed for emphaſis ſake, and to awaken attention; accordingly I have moſt commonly given it a caſt of that kind.

Several *Greek* words, and citations of other paſſages of ſcripture, and references to notes are, to ſave room, incloſed in parentheſes in the body of the paraphraſe; and ſo they may be eaſily paſſed over in reading, and conſulted at leiſure, as occaſions require. In reading to a family, it may be beſt to omit them; but in retirement, every one may take the method that pleaſes him moſt.

As to what I call *Recollections*, becauſe they ſum up, in a pathetic and practical ſtrain the principal things contained in the chapter, they are generally longer or ſhorter, in ſome proportion to the variety and importance of the preceding contents; and I hope the parts referred to may eaſily be diſcerned, though they are not recollected exactly according to the order in which

which things are laid down in the ſeveral chapters; but are ſorted together in ſuch a manner, as ſeemed moſt convenient for a ſhort and moving diſcourſe. And when, in ſecret or family exerciſes of religion, there may not be time enough for going through the paraphraſe, the recollections, at a medium, may be read in two or three minutes, and the longeſt of them in four at moſt; and may be of good uſe, by the grace of God, for exciting pious affections after reading the chapter itſelf, and may throw ſome light upon it. But I hope frequent opportunities, eſpecially in the cloſet, may be found to go through a middling chapter, with the paraphraſe and recollections, which may be diſpatched in leſs time than a ſermon of common length: And I would beg leave to point out the Lord's-day evenings, as proper ſtated ſeaſons, for this way of reading the word of God in Chriſtian families, that they may be led into a familiar and impreſſive acquaintance with his mind and will therein, and that the children of the houſehold may be brought up in the nurture and admonition of the Lord.

I HAVE long wiſhed for a work of this nature to be undertaken by ſome better hand; but hearing of no ſuch deſign being on foot by any one whatſoever, I was perſuaded by ſeveral friends, and began to ſet about it, at leiſure moments, in its preſent form, as God might enable me, ſeveral years ago: And I truſt it has not been altogether without ſuch divine aſſiſtances as have given me great pleaſure, and ſome religious improvement, in compoſing it.

AND as many friends, whoſe favour I own with gratitude, have far exceeded my expectation in ſo readily encouraging this ſervice of their own accord; I would hope it may be a token for good, that God will own it with ſome degree of uſefulneſs, for ſpreading the ſavour of the knowledge of Chriſt, where it comes, notwithſtanding all the defects, which I am ſenſible muſt be many, that attend it.

I HAVE ſo much exceeded the propoſed number of ſheets, that, for the *Bookſeller*'s ſake, ſeveral things muſt be left out that were deſigned for the preface: And therefore I ſhall only add, that as, if I know myſelf, I have uprightly intended this labour for the glory of the great Lord of all, and for the good of the preſent and riſing generations, without any ſiniſter views, I now humbly lay it at his feet, looking up to him for a bleſſing upon it, that ſpiritual fruit may abound to the account of many, and that it may turn to my own ſalvation, through their prayers, and the ſupply of the ſpirit of Jeſus Chriſt.

JOHN GUYSE.

A PRACTICAL EXPOSITION OF THE EVANGELIST MATTHEW,

IN THE FORM OF A

PARAPHRASE.

CHAP. I.

Chriſt's lineage from Abraham *by* Joſeph, 1,—17. *His conception and birth*, 18,—25.

TEXT.

THE book of the generation of Jeſus Chriſt, the Son of David, the Son of Abraham.

PARAPHRASE.

AS the *Old* Teſtament begins with an account of the creation of this world; ſo it is proper to introduce the *New* Teſtament with a narrative of the genealogy and birth of Jeſus Chriſt, according to the fleſh, in the line of † *Joſeph* his reputed father;

NOTE.

† This genealogy is given in the line of *Joſeph*, becauſe Chriſt was born of the virgin *Mary* in lawful wedlock with him; accordingly the *Jews* commonly accounted and called him *Joſeph*'s ſon. And as it was a rule with them to reckon genealogies by the family of the father; ſo this account of Chriſt's pedigree, by *Joſeph*, from *Abraham* and *David*, was a ſufficient proof of his deſcent from them by his mother too, becauſe *Joſeph* and *Mary* really were of the ſame tribe and family, as appears by their going to the ſame city of *David*, viz. *Bethlehem*, to be taxed, *Luke* ii. 4, 5. And the genealogy in his mother's line is alſo given by the evangeliſt *Luke*, chap. iii. See the notes there.

But it would carry us beyond the nature and compaſs of my deſign to enter into all the particular difficulties which attend theſe ſeverally, and as compared with each other. The enemies of Chriſtianity have ſtarted and urged them; and many learned men have laboured with good ſucceſs in accounting for them. But if there were any that could not eaſily be removed, they rather affect the *Jewiſh* tables, than any point of our faith: For the evangeliſts herein only act the part of hiſtorians, ſetting down the genealogies as they ſtood in thoſe public and allowed records; and therefore they were to take them as they found them. Nor was it needful that they ſhould be inſpired to correct the miſtakes, if there were any; for theſe accounts ſufficiently anſwer the end for which they are recited, as they unqueſtionably prove the grand point in view, *viz.* That Chriſt is of the family from whence the promiſed ſeed was to ſpring: And they had more weight with the *Jews* for this purpoſe, than if any alterations had been made by inſpiration itſelf; for ſuch alterations would only have introduced endleſs diſputes between them and the diſciples of our Lord, to no advantage. It was therefore highly prudent in the ſacred writers, to *avoid all fooliſh queſtions and genealogies*, &c. *for they are unprofitable and vain*, Tit. iii. 9.: And for the like reaſons, it becomes us to avoid captious inquiries about them.

ther; by which it appears, that the great Head and Author of a yet more glorious and abiding creation was the legal ſeed of *David*, who ſhould ſit on *his Father's throne*, (Luke i. 32); and of *Abraham*, *in whom all nations were to be bleſſed**, (Gen. xxii. 18.); and ſo his lineage ſtands in the following order.

2 Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas, and his brethren.

2 *Abraham* was the father of *Iſaac*, and *Iſaac* of *Jacob*, and *Jacob* of *Judas*, and his brethren.

3 And Judas begat Phares and Zara of Thamar, and Phares begat Eſrom, and Eſrom begat Aram.

3 *Judas* had *Phares*, and *Zara*, by *Thamar* or *Tamar*; *Phares* was the father of *Ezrom*, and *Ezrom* of *Aram*.

4 And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon.

4 *Aram* was the father of *Aminadab*, and *Aminadab* of *Naaſſon*, and *Naaſſon* of *Salmon*.

5 And Salmon begat Booz of Rahab, and Booz begat Obed of Ruth, and Obed begat Jeſſe.

5 *Salmon* had *Booz* by *Rachab* or *Rahab*, and *Booz* had *Obed* by *Ruth*, and *Obed* was the father of *Jeſſe*.

6 And Jeſſe begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias,

6 *Jeſſe* was the father of king *David*, and king *David* of *Solomon* by *Bathſheba*, who had been the wife of *Urias*.

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia, begat Aſa.

7 *Solomon* was the father of *Roboam* or *Rehoboam*, and *Roboam* of *Abia*, and *Abia* of *Aſa*.

8 And Aſa begat Joſaphat, and Joſaphat begat Joram, and Joram begat Ozias.

8 *Aſa* was the father of *Joſaphat* or *Jehoſhaphat*, and *Joſaphat* of *Joram* or *Jehoram*, and from † *Joram* was lineally deſcended *Ozias* or *Uzziah*.

9 *Ozias*

NOTES.

* As this *evangeliſt* wrote particularly for the uſe of the *Jews*, he carries his genealogy no further back than to *David* and *Abraham*; for this ſufficiently anſwered his end, which was to prove, that, according to the ſcriptures of the Old Teſtament, and their own expectations, Chriſt deſcended from both theſe eminent men.

† *Azariah*, *Jooſh*, and *Amaziah*, were intermediate deſcendants between *Jehoram* and *Uzziah*. But it was uſual with the *Jews* to ſpeak of remote poſterity, as *begotten* by their anceſtors; accordingly the progeny of *Hezekiah*, after ſeveral generations, were called *the ſons*, *that ſhould iſſue from him*, *which he ſhould beget*. (Iſa. xxxix. 7.) And either the three above-mentioned perſons were not found in the *Jewiſh* public genealogies of the kings of *Judah*; or the evangeliſt, deſigning, for memory's ſake, to caſt Chriſt's anceſtor's into three fourteens, might chuſe to omit the offspring of the deteſtable

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And Josias begat Jechonias & his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

9 *Ozias* was the father of *Joatham* or *Jotham*, and *Joatham* of *Achaz* or *Ahaz*, and *Achaz* of *Hezekias* or *Hezekiah*.

10 *Ezekias* was the father of *Manasses*, and *Manasses* of *Amon*, and *Amon* of *Josias*.

11 *Josias* was the father of *Jechonias* or *Jehoiakim* and his brethren, about the time that the *Jews* were carried into captivity in *Babylon*.

12 And after they were carried captive into *Babylon*, *Jechonias* had *Salathiel*, who was the father of *Zorobabel*.

13 *Zorobabel* was the father of *Abiud*, and *Abiud* of *Eliakim*, and *Eliakim* of *Azor*.

14 *Azor* was the father of *Sadoc*, and *Sadoc* of *Achim*, and *Achim* of *Eliud*.

15 *Eliud* was the father of *Eleazar*, and *Eleazar* of *Matthan*, and *Matthan* of *Jacob*.

16 And *Jacob* was the father of *Joseph*, who was the husband of *Mary*, the mother of our Lord. *Joseph* having been lawfully married to her before the time of her delivery; and the child, which she brought forth, was, according to the admonition of the angel hereafter mentioned, (ver. 21.) called *Jesus*; he being that Saviour, who is properly styled *the Messiah*, or *the Christ*; the first of which in the *Hebrew*, and the last in the *Greek*, signifies *the anointed*, because God anointed him to his office†.

17 Ac-

NOTES.

able *Athaliah* to the third generation; she having been the daughter of *Ahab*, and *Jehoram*'s wife; and having introduced *Ahab*'s idolatry into the family of *David*, 2 Kings viii. 18, 19.

† Among the ancestors of Christ, in the direct line of descent, several others are named. *Judas*'s brethren are mentioned with him, (ver. 2.) to encourage the faith and hope of the other tribes descended from them, that though they were not, strictly speaking, our Lord's ancestors; yet he was born a Saviour to them, as well as to those of the tribe of *Judah*. And for a like reason, *Zara* of *Thamar*, a twin-brother of *Phares*, is mentioned with him, (ver. 3.) though the birth-right fell to *Phares*, he being the first-born, *Gen.* xxxviii. 27,—30. And perhaps to shew that the *Babylonish* captivity made no alteration in the interest that the several families of the tribe of

17 So all the generations from Abraham to David, *are* fourteen generations: and from David until the carrying away into Babylon, *are* fourteen generations: and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily.

17 According to this genealogy of the blessed Jesus, the descents are cast into † three fourteens, which ran through the three famous periods of the *rising*, the *prosperous*, and the *declining* state of the *Jewish* church and nation: The first fourteen were under the government of patriarchs, prophets, and judges, from *Abraham* to *David*; the second, under kings, from *David* to the *Babylonish* captivity; and the third, under captains and priests, from the captivity to the birth of Christ, including him as one of the last fourteen.

18 Now, as to the conception and birth of Jesus Christ, the following things are very remarkable. After his mother *Mary*, according to the custom of the *Jews*, was contracted with *Joseph* by solemn promises before witness, that, God willing, they would marry one another in proper time, she appeared to be with child; which, in fact, was by a miraculous operation of the Holy Ghost, before ever they were actually married, or came together as man and wife; but was after the contract, to save her character from reproach.

19 Hereupon *Joseph*, her espoused husband, not knowing how this came to pass, was greatly perplexed; for he was a holy good man, who durst not marry an adulteress, and yet was not willing to expose her to open shame and danger of being put to death*, whom he so tenderly loved, and always believed to be a virtuous young woman: He therefore thought

NOTES.

of *Judah* had in our Lord, the brethren of *Jechonias* are mentioned with him.

We may likewise observe, that among the ancestors of our Saviour, there are only four women recorded. Two of these were *Gentiles*; *Rahab*, who was a *Canaanitess*, and a harlot; and *Ruth*, who was a *Moabitess*, (ver. 5.); to give an early intimation, that Christ's salvation should extend to the *Gentiles*; and that there could be no just objection to this, since *Gentiles* were among the ancestors from whom he sprang. The other two women taken notice of were *Thamar*, (ver. 3.) and *Uriah*'s wife, (ver. 6.); who were both adulteresses, and seem to be particularly mentioned in Christ's pedigree, to shew how deep an humiliation he submitted to, and how near he came to the *likeness of sinful flesh* without being defiled by it; and to shew what riches of grace the chief of sinners may hope to obtain through faith in him, who derived his human nature from some that had been exceeding vile.

† In the foregoing list of names, one seems to be wanting to complete the *third* fourteen. In answer to this, Dr. *Whitby* has shewn at large, that by *Jechonias* (ver. 11.) is meant *Jehoiakim*, the first-born of *Josias*; and that the *Jechonias* mentioned (ver. 12.) was *Jehoiakim*'s son, who begat *Salathiel* while he was in *Babylon*: And so this *Jechonias* being taken into the account of the last series, makes it exactly fourteen. But if any should not be fully satisfied with this solution, Dr. *Lightfoot* tells us, that it was a custom, yea almost an axiom, in the *Jewish* schools, to reduce things and numbers to the very same when they were near alike: And he recites several examples of it. See *Whitby* and *Lightfoot's Hor. Hebr.*

* Under the law of Moses, a virgin betrothed was called the wife of him to whom she was espoused; and was to be stoned to death, if she voluntarily lay with another man, *Deut.* xxii. 23, 24.

thought it beſt to break off the contract, in as ſilent a manner as poſſible, without giving his reaſon for it.

20 But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghoſt.

20 But whilſt he was contriving this matter in his mind, a ſurpriſing and ſeaſonable occurrence prevented him; for an angel of the Lord evidently appeared in a ſupernatural dream, (which was one way of God's revealing his mind to the ancients,) and ſpake to him after this manner: *Joſeph*, thou deſcendant of *David* from whom the Meſſiah is to derive his birth, be no longer afraid to have *Mary* for thy married wife, nor to take her home to thine houſe; for ſhe has not been guilty of adultery, as thou art apt to ſuſpect, but the child ſhe has conceived is begotten in her, not after a carnal manner, but by the immediate miraculous power of the Holy Ghoſt.

21 And ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins.

21 And when ſhe has gone her full time, ſhe ſhall be delivered of a ſon; and thou, as his legal father, ſhalt give him the name *Jeſus:* For he ſhall be indeed the Saviour, who is to riſe up in the family of *David;* and, according to his name, ſhall ſave his people, not in their ſins, but ſhall deliver them from all their iniquities, by the ſacrifice of himſelf, and by the power of his ſpirit that ſhall attend his word.

22 (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying,

23 Behold, a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel, which, being interpreted, is God with us).

22 Now all that the Holy Ghoſt did herein, was deſigned to be, as it really was, an exact and literal accompliſhment of that remarkable ‡ prediction, which God ſpake by the mouth of the prophet *Iſaiah*, (chap. vii. 14.) ſaying,

23 "Behold with admiration, faith, and joy! a virgin, one who never knew man, ſhall be with child, and ſhall bring forth a ſon, whoſe name ſhall be called *Emmanuel*, which, in the *Hebrew* language, ſignifies *God with us*. This name ſhall expreſs what he really is, *viz.* The Son of God, who, being in this wonderful way united with the Son of man, ſhall be in very truth both God and man, to appear in the world among men, and to act the part of a mediator of reconciliation between God and them."

24 Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife:

24 Upon this viſion and admonition of the angel, *Joſeph* awoke out of ſleep, and, being fully ſatisfied in his own mind that this was a revelation from God, he joyfully haſtened to ſolemnize his marriage with *Mary*, and took her home as his wife, in teſtimony of his faith therein, and of his ready obedience to the divine command.

25 And knew her not till ſhe had

25 And ſo ſtrict was his regard to what had been told him by the angel, that he cautiouſly abſtained from

NOTE.

‡ The evangeliſt *Matthew*, accommodating his goſpel to the *Jews*, alledges the Old Teſtament prophecies, and takes notice of their accompliſhmet in Chriſt, more frequently than any of the other evangeliſts.

had brought forth her first-born son; and he called his name Jesus.

from performing the marriage-duty toward her, according to the law (*Exod* xxi. 10.) till she was delivered of her first-born Son, as the scripture styles the first male birth, whether the mother has afterwards any other child or not: And *Joseph*, according to the angel's order, called his name *Jesus*, who was in dignity, and in a spiritual sense, *the first-born among many brethren*.

RECOLLECTIONS.

How convincing is the evidence that our Jesus is the true Messiah, the Son of God, and the Son of Man, in whom the prophecies of the Old Testament, and the promises made to *Abraham* and *David*, were fulfilled; that as there were persons of all characters among his ancestors, so *Gentiles* as well as *Jews*, high and low, males and females, may look to him and be saved; and that there is salvation for the worst of sinners through faith in him! Blessed be God, the joyful day has shone upon our world, in which *to us a Child was born, and to us a Son was given, whose name is Wonderful, Counseller, the mighty God, the everlasting Father, and the Prince of Peace*. How miraculous was his conception by the immediate power of the Holy Ghost! how honourably testified by an express from heaven! and with what admirable wisdom was it conducted to a legitimate birth, in such a manner, as effectually took off all suspicion of human influence toward it, and all reproach to the virgin-mother and her Son.—How seasonably doth God appear for the direction of his people in their greatest straits! and what a lovely view does *Joseph*'s temper and conduct give us of a good man, whose piety towards God, fidelity to his engagements with others, and tenderness of their reputation, should ever go hand in hand!

CHAP. II.

The Wise-mens coming to worship Christ in his infancy, 1,—9. Herod's *rage against him, and the care God took of him*, 10,—23.

TEXT.

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

PARAPHRASE.

NOW soon after Christ was born in an obscure city of *Judea*, called *Bethlehem*, in the days of *Herod the Great*, who at that time was king of *Judea;* behold, certain men of wisdom and learning *, especially in their observations of the sun, moon, and stars, came to *Jerusalem*, from a country that lay east of *Judea*,

2 And they inquired after the place where the infant was to be found, who, they were well satisfied in their own minds, was lately born to be king of the *Jews:* For while they were in their own country, they had seen † an extraordinary appearance of a star, beyond all they had ever seen before; and, as

* The word Μαγοι properly signifies *Magicians* in a bad sense, and so the scripture frequently uses it: But it was commonly taken among the eastern nations, for any wise men, whether priests or philosophers, and especially for astronomers; and the persons here mentioned were probably *Arabians*.

† Whatever luminous body this was, it had the appearance of a star, and was formed and conducted by the divine power on this special occasion.

as it hung like a comet over *Judea*, they concluded it was the ſignal of a great king's being born in that land *. And under this appre enſion they declared that they were come to ſeek him, and to pay their ſolemn homage to him.

3 When Herod the king had heard *theſe things*, he was troubled, and all Jeruſalem with him.

3 When king *Herod* and the people of *Jeruſalem* had heard the account that theſe wiſe-men gave of this matter, they all in general were amazed; and he more eſpecially was exceedingly perplexed in mind about it, leſt this new-born child ſhould create troubles which at length might iſſue in the loſs of his kingdom.

4 And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born.

4 And as *Herod* could not but know ſomething of the general expectation among the *Jews*, that the Meſſiah would appear about that time, he called a council of all ‡ the chief prieſts and ſcribes that he could get together, they being the interpreters of the law to the people, and inquired of them where the ancient prophecies ſaid the Meſſiah ſhould be born.

5 And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet;

5 In anſwer to which, they readily told him it was to be in *Bethlehem* of *Judea;* and referred him to a paſſage of the prophet *Micah* (chap. v 2.) to prove it, where it is written to this purpoſe:

6 And thou Bethlehem *in* the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor that ſhall rule my people Iſrael.

6 "Even (*και*) thou *Bethlehem* in the land of *Judea*, (which was alſo called *Bethlehem-Ephratah*, either of which names plainly diſtinguiſhed it from another *Bethlehem* in the tribe of *Zebulon*,) thou art by no means (*ουδαμως*) the leaſt in honour, tho' thou be leaſt in riches and in numbers of people, among the cities that have given birth to the princes of *Judah*, (whoſe tribes were divided into thouſands, each of which had a prince over them:) For out of thee ſhall come a Governor ſuperior to all others, even Meſſiah the Prince; who, ſays God, (*ποιμανει*) ſhall take care of, feed, and reign over my people *Iſrael*, as their Saviour and their King."

7 Then Herod, when he had privily called the wiſe-men, inquired of them diligently

7 *Herod*, having received this account from the chief prieſts and ſcribes, called the wiſe-men to him in a private manner, that the people might not take umbrage at it, as if he were afraid; and (*ακριβωσε*) he very

NOTES.

* They were probably perſuaded of this by a divine impreſſion upon their minds, and by the general expectation at that time in their country, that ſuch a king was quickly to be born in *Judea*, who would be ruler over all the earth: And they came to pay him homage, either in a civil way, as a temporal prince; or rather in a religious way, as the Meſſiah, according to the notions they might have about him.

‡ The *chief prieſts* were not only the high-prieſt, and the *ſagan* his deputy; but alſo the heads of the twenty-four ſacerdotal families, 1 *Chron.* xxiv. 6. and 2 *Chron.* xxxvi. 14.; and it is probable, that any prieſts were ſo called who were members of the great ſanhedrim: And the *ſcribes of the people* were their rabbies or doctors that explained the law to them, *Ezra* vii. 6,—10. and *Matt.* vii. 29.; and perhaps ſuch of them as were members of the ſanhedrim, but were not of the ſacerdotal order, were called ſcribes of *the people*, in diſtinction from thoſe that were alſo prieſts.

gently what time the ſtar appeared.

very critically examined them about the exact time of the ſtar's firſt appearing to them, that the better gueſs might thereby be made at the age of the child.

8 And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found *him*, bring me word again, that I may come and worſhip him alſo.

8 And when they had ſatisfied him in that point, he ordered them to go to *Bethlehem*, where the chief prieſts and ſcribes had ſaid the Meſſiah ſhould be born, and to ſearch, with the utmoſt care, for the infant; and as ſoon as they ſhould find him, to come back again and tell him of it, pretending that he wanted to go and worſhip him too, though he meant nothing leſs, but ſaid this to conceal his fears and jealouſies, and to cover his cruel deſigns.

9 When they had heard the king, they departed, and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was.

9 When they had heard what the king had to ſay to them, they ſet out on their journey toward *Bethlehem*: And, behold, the ſame miraculous ſtar, which they had ſeen in their own eaſtern country, appeared again, and moved on before them in the air (like the pillar of fire before the *Iſraelites* to direct their various journeyings,) till at length it came over the very houſe where Jeſus was, and deſcended † pointing downward toward that houſe.

10 When they ſaw the ſtar, they rejoiced with exceeding great joy.

10 When the wiſe-men ſaw the ſtar in this direction, they were filled with an exceeding joyful ecſtacy at the thought that God had now certainly conducted them to the glorious Perſon they were ſeeking after.

11 And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrh.

11 And when they were come into the houſe, they ſaw the royal Infant with *Mary* his mother; and, being led into a further knowledge of him by divine ſuggeſtion, and by accounts that were then given them of the extraordinary circumſtances of his conception and birth, they, according to the cuſtom of the eaſtern nations, fell proſtrate before him, and paid him their adorations; and then, opening the ſtores they had brought, made an offering of their richeſt treaſures to him as their King, and the incarnate Saviour, ſuch as gold, frankincenſe, and myrrh, and ſo *ſhewed forth the praiſes of the Lord*, (Iſa. lx. 6.)

12 And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

12 And being admoniſhed, in an extraordinary dream, not to obey *Herod*'s order in going back to tell him what they had ſeen, God thereby deſigning to prevent the murder of Jeſus by his cruelty, they returned another way, and not by *Jeruſalem*, into their own country.

13 And when they were departed,

13 And when they were gone, behold, the angel of the Lord appeared again in a dream to *Joſeph*, as he

NOTE.

† This account intimates that the ſtar directed them to the very houſe where our Lord was; but it is not eaſy to conceive how this could be, without its pointing downwards toward it, or deſcending low, and ſtanding ſtill, exactly over it.

ed, behold, the angel of the Lord appeared to Joſeph in a dream, ſaying, Ariſe, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him.

14 When he aroſe, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my ſon.

16 Then Herod, when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently inquired of the wiſe-men.

17 Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourn-

he had before, (chap. i. 20.) and ordered him to ariſe out of his ſleep, and, taking the infant and its mother with him, to go with all ſpeed into *Egypt*; and continue with them there, till he ſhould have another divine order for removing from thence: For he told him that *Herod* would certainly endeavour the deſtruction of the young child, to rid himſelf of his own fears concerning him; and that therefore all proper precautions were to be taken for his preſervation.

14 In obedience to this command, *Joſeph* got up, and, notwithſtanding the viſible dangers, difficulties, and inconveniencies that might attend it, took the young child and his mother, ſecretly by night, that it might not be diſcovered whither he was going, and carried them into *Egypt*:

15 And there he abode with them till *Herod*'s death, that the word, which the Lord had ſpoken by the prophet *Hoſea*, (chap. xi. 1.) might be fulfilled a ſecond time, ſaying, *Out of Egypt have I called my Son*; for God's only begotten eternal Son was now to be called out of *Egypt*, as the Antitype of *Iſrael* his adopted ſon, who had been called out from thence before.

16 When *Herod* had waited a good while for the return of the wiſe-men, and found that they were gone home another way, and ſo had deceived his expectations from them, he was terribly enraged; and having barbarouſly reſolved to cut off this new-born Prince at any rate, he, to make ſure of his death, ſent a party of ſoldiers, and by their cruel hands maſſacred all the male children that were not above two years old, in *Bethlehem*, and the villages round about; being aſſured in himſelf, by what the wiſe-men had told him, that this child had not yet attained that age.

17 This aſtoniſhing event was over-ruled by the providence of God, to fulfil a ſecond time another prophecy, delivered by the prophet *Jeremiah*, (chap. xxxi. 15.) to this purpoſe:

18 "A voice was heard as far as *Rama**, which was ſituated near *Bethlehem*; lamentation, weeping, and great mourning was heard there; the deſcendants of *Rachel*, whoſe grave was alſo at that place, bitterly

NOTE.

* It is probable that this maſſacre of infants extended to the territories of *Rama*, which was in the tribe of *Benjamin*, Joſh. xviii. 21,—25; and ſo cut off ſome of *Rachel*'s poſterity.

mourning, Rachel weeping *for* her children, and would not be comforted, becauſe they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt,

20 Saying, Ariſe, and take the young child and his mother, and go into the land of Iſrael: for they are dead which ſought the young child's life.

21 And he aroſe, and took the young child and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazerene.

bitterly lamented the loſs of their children, and refuſed to be comforted becauſe they were dead."

19 But after *Herod*'s deceaſe, behold another divine admonition to *Joſeph* in the uſual way; the angel of the Lord again appeared to him in a dream in *Egypt*, where he continued till this time,

20 And ordered him to go back again with the young child and his mother to his own country, and reſide among the *Iſraelites* there, becauſe *Herod* and ſome of his moſt cruel inſtruments, who were bent upon taking away it's life, were now themſelves dead.

21 Accordingly he cheerfully complied, without objecting againſt the difficulty or danger of the journey; and, in obedience to the angel's command, came back with the young child and his mother into the land of *Iſrael*.

22 But upon information that *Archelaus* ſucceeded his father *Herod* * in that part of his dominions which included *Judea*, he was afraid it would be too hazardous to ſettle in that province, under the government of a man of his fierce temper: But having another intimation from God in a dream, he went to live in *Galilee*, under the dominion of *Herod Antipas* where he, with Jeſus, and his mother *Mary*, might dwell with more ſafety.

23 And in order to their ſettlement in that country, he came and took up his abode in one of its cities, called *Nazareth*; which was ordered by the providence of God, that what was ſpoken not merely by one, but by many of the prophets, concerning the Meſſiah, might be fulfilled in Jeſus; as, that he ſhould be *Netzer, the Branch*, according to the ſignification of the word *Nazareth*; and a *Nazarite*, moſt eminently holy and devoted to God from the womb, and ſo the great Antitype of all the legal *Nazarites*, and particularly of *Samſon*, of whom it was ſaid, (*Judg.* xiii. 5.) *The child ſhall be a Nazarite unto God from the womb*; and that he ſhould be treated with the greateſt infamy and reproach, when, becauſe of his having been brought up at *Nazareth*, he was uſually called, by way of contempt, the *Nazarene*.

RECOLLEC-

NOTE.

* Upon the death of *Herod the Great*, his kingdom was divided between *Archelaus, Herod Antipas*, and *Philip*, his ſons; *Archelaus* had *Judea, Idumea*, and *Samaria*; *Philip, Auronitis, Trachonitis, Paneas*, and *Batanæa*; and *Herod Antipas, Galilee* and *Peræa*. Prid. Connect. Vol. III. page 657.

RECOLLECTIONS.

How deeply was the dear Saviour abaſed, and how early expoſed to ſufferings, in being thus perſecuted and haraſſed about in his tender infancy! And yet how highly was he honoured by a ſtar formed on purpoſe to lead to him; by the long journey which the wiſe-men took to find him out, and pay their devotions to him; and by the repeated appearances of the angel of the Lord to give directions for his ſafety! O how ſhould we rejoice in the better and more abiding light of the goſpel, that leads us to Jeſus! And how will the wiſe-men of the eaſt, that came ſo far and took ſo much pains to ſeek and worſhip him, riſe up in judgment againſt them that will give themſelves no trouble to inquire after him, and that ſlight and diſregard him! With what cheerfulneſs ſhould we preſent ourſelves, and all that we have, to him! And how ſhould we adore God's over-ruling Providence, that diſappoints the devices of his moſt crafty, powerful, and cruel enemies, and turns them into means, or at leaſt occaſions, of fulfilling his own predictions and deſigns!

CHAP. III.

The life, doctrine, and baptiſm of John, 1,—12. *And Jeſus baptized by him*, 13,—17.

TEXT.

1 IN thoſe days came John the baptiſt, preaching in the wilderneſs of Judea,

PARAPHRASE.

IN the days of Chriſt's living privately with *Joſeph* and his mother, at *Nazareth*, before he entered into the thirtieth year of his age, and in the fifteenth year of *Tiberius Cæſar*, (Luke iii. 1, 23.) *John*, who was ſtyled *the Baptiſt*, becauſe he was the firſt that came with a divine commiſſion to baptize, appeared and preached in a part of the country of *Judea*, which was called the wilderneſs, on account of its having fewer cities, towns, villages, and inhabitants, than were in other parts of that province.

2 And ſaying, Repent ye: for the kingdom of heaven is at hand.

2 And the ſum of his miniſtry was, "Bethink yourſelves, and change your minds; (μετανοειτε) entertain other ſentiments than ye have had about your ſins, and your legal righteouſneſſes; lay aſide your prejudices about the Meſſiah whom ye expect, and about the ground of your acceptance with God; and, with deep contrition, turn from your iniquities, and from your proud conceit of yourſelves, and of your privileges, to that Jeſus whom I am come to point out to you†: For a new diſpenſation of grace by the

NOTE.

† Repentance, in caſe of ſin, is a natural duty, the obligation to which neceſſarily reſults from the relation of the offending creature to God, as his creator, benefactor, and rightful ſovereign; and it is dictated by the very light of nature, as a reaſonable ſervice: But the ſinner's grand directions, motives, and encouragements to, and aſſiſtances for, a due performance of the duty, in a ſpiritual and acceptable manner through Jeſus Chriſt, proceed from goſpel-grace: And therefore both *John the Baptiſt* and our Lord himſelf, chap. iv. 17. began their miniſtry, ſaying, *Repent; for the kingdom of heaven is at hand.* The kingdom of *heaven*, and the kingdom of *God*, are uſed in the evangeliſts, as terms of the ſame import. And though ſometimes they ſignify the heavenly ſtate

of

the gospel, under the Messiah's kingdom, which comes from heaven, and leads to heaven, is just now ready to be revealed, and set up among you."

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

3 The reason why *John* began his ministry in this manner was, because he was that forerunner of our Lord, of whom *Isaiah* prophesied, saying, (chap. xl. 3.) "The voice of one that hereafter shall speak with earnestness to the people, as the Messiah's harbinger, in the wilderness, shall be this: Let my ministry concerning the necessity of repentance, and the grace of the gospel-kingdom to encourage it, be acceptable to you, that ye may be ready to receive the Lord himself, who is coming after me; and may abandon the carnal security, lusts and passions, pride and prejudices, that wilfully oppose his way to your hearts."

4 And the same John had his raiment of camels hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

4 And this *John* appeared in the garb of a prophet, just like *Elias*, in whose spirit and power he came; a hair-cloth was his covering, with a leathern belt to gird it about his loins; and his diet was of the meanest fare, such as locusts* and wild honey, which the wilderness abounded with: And so he was an example of mortified appetites toward this world, and of raised affections and hopes toward a better, as became a preacher of repentance, and of the kingdom of heaven.

5 Then went out to him Jerusalem and all Judea and all the region round about Jordan,

5 When it was known that he appeared and preached in this manner, the general expectation of the Messiah at that time brought vast multitudes of all ranks, degrees, and sexes, to hear him, from *Jerusalem*, and from all parts of *Judea*, and from every place in the country that lay round about *Jordan*, whether in the tribe of *Judah* or not.

6 And were baptized of him in Jordan, confessing their sins.

6 And they were so far affected with his doctrine, that they made a public profession of repentance, and were baptized by him in the river *Jordan*, both he and they, according to the custom of the country, going a little way into the water, either barefoot, or with sandals, for the greater convenience and expedition in baptizing them †.

7 But

NOTES.

of perfect blessedness, or the kingdom of *glory*; yet they most frequently denote the gospel-dispensation, inclusive of all its gracious institutions, privileges, and blessings, or the kingdom of *grace*, which is said to be *of God*, and *of heaven*, because its original is divine, its nature, design, and tendency, are spiritual and heavenly, and its true subjects are formed and trained up for heaven, till they are transplanted thither: And therefore, at other times, these expressions seem to take in both the kingdom of grace and of glory. See *Whitby*.

* Ακριδες, rendered *locusts*, some suppose were a sort of large flying grashoppers; but others think they were a certain kind of green herb that grew in the wilderness.

† I cannot think that such prodigious numbers as came to *John*, could be baptized in the way of immersing their whole

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

7 But when he perceived that many of the *Pharisees* and *Sadducees* came, and that some of them offered themselves to be baptized by him, he severely reproved them, saying, O ye hypocritical *Pharisees*, and irreligious *Sadducees**, who are the seed of the old serpent, and full of malignant enmity to all real goodness, one sort of you imagining that ye have religion enough already, and the other thinking that there is nothing in religion; who could have thought that either of you should come to my baptism, for the remission of sins, and escaping the wrath to come through a Redeemer? Who has brought you hither? And what has put you upon pretences of this kind? However, I now warn you to flee from the wrath that will certainly come upon all the impenitent and unbelieving.

8 Bring forth, therefore, fruits meet for repentance.

8 And as your coming hither is a practical profession of repentance, and of believing the doctrine I teach; bring forth fruits of righteousness, suitable to the nature, and evidential of the sincerity of repentance, or else my baptism will be of no advantage to any of you.

9 And think not to

9 And as to you *Pharisees* in particular, do not flatter

NOTES.

whole bodies under water; or that they were provided with change of raiment for it, which is no where intimated, nor seems to have been practicable for such vast multitudes; and yet they could not be baptized naked, with modesty, nor in their wearing apparel, with safety. It seems therefore, to me, that the people stood in ranks, near to, or just within, the edge of the river: and *John*, passing along before them, cast water upon their heads or faces, with his hands, or some proper instrument, by which means, he might easily baptize many thousands in a day. And this way of pouring water upon them, most naturally signified Christ's baptizing them with the Holy Ghost, and with fire, which *John* spoke of, as prefigured by his baptizing with water, (ver. 11. and *Mark* i. 8. *Luke* iii. 16. *John* i. 33.) and which was eminently fulfilled, when the Holy Ghost sat upon the disciples *in the appearance of cloven tongues, like fire:* And this is expressly called *baptizing them with the Holy Ghost*, in opposition to *John's baptizing with water;* and is spoken of as the Holy Ghost's *coming upon them*, and as God's *pouring out his Spirit*, and *shedding him forth upon them*, Acts i. 5, 8. and ii. 3, 17, 18, 33. And with a direct reference hereunto, when the Holy Ghost *fell on* Cornelius and his friends, *Peter* said *Then remembered I the word of the Lord, how he said*, "John *indeed baptized with water; but ye shall be baptized with the Holy Ghost:*" (Acts xi. 15, 16.) The apostle *Paul* likewise, in a manifest allusion to baptism, speaks of God's *saving us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.* (Tit. iii. 5, 6.) Now, whether plunging the body into water, or pouring water upon it was the likeliest emblem of this effusion of the Spirit, let the reader judge; especially since βαπτίζω, the word constantly used for baptizing, signifies any sort of washing, and often sprinkling; not being restrained to dipping, as its primitive (βαπτω) is: but this last word is never used to express baptizing.

* The *Pharisees* were a superstitious sect among the *Jews*, that pretended to extraordinary holiness: but placed the chief of their religion in ritual observances, and in zeal for the traditions of the elders: And the *Sadducees* were the free-thinkers of the age, that denied the resurrection of the dead, and the existence of angels, or human souls in a separate state; and so sapped the foundation of all religion.

to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

flatter yourselves, as ye are apt to do, with the thoughts of your being descendants from *Abraham*, and not sinners of the *Gentiles*, and that this will secure you from divine vengeance: For let me tell you, that God can easily raise up a seed to *Abraham*, who shall walk in the steps of his faith and obedience, by turning the very stones, that your eyes now behold, into such children; or by adopting these *Gentiles* into his family, (meaning the *Roman* soldiers that were then present with them;) and he will sooner do this than save any of you, if ye persist in your iniquities.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good *fruit*, is hewn down, and cast into the fire.

10 And things are now coming to a decisive point with you all: The last dispensation of grace, thro' the Messiah, is now approaching, and God is hereby trying you once more; but if now ye reject his offers of mercy, he will bear with you no longer: His vengeance, like the ax that is levelled at the root of a tree, is just ready to strike at you: Every one therefore among you that continues unfruitful under these last means of grace, shall soon be cut down as cumberers of the ground, and cast into everlasting burnings; and the whole church and nation of the *Jews*, if they persist in impenitence and unbelief, shall be utterly destroyed.

11 I indeed baptize you with water unto repentance: but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

11 I am indeed come to baptize you with water, as a sign of what ye may hope for, and of the repentance which ye are obliged to: But this will not suffice for your safety and happiness; it is only preparing the way for One, who is so much my superior, that I am not worthy to do the meanest offices for him, such as taking away his shoes, or carrying them after him in a journey. And when he comes, he shall pour upon you his Holy Spirit, who will make a visible appearance in the form of fire, (*Acts* ii. 3.) and whose operation will be enlightening, warming, powerful, and purifying, like that of fire.

12 Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

12 And he shall thoroughly try mens spirits, purify his church, and separate the precious from the vile; as when a man winnows his corn with a fan or with a sieve, and cleanses it from the chaff: And then he, putting a value upon all sincere believers, as his treasure, will gather them to himself in heaven; not one of them shall be lost; but, rejecting every hypocrite and unbeliever, as light and vain, worthless and unprofitable, like chaff, he will cast them into hell, there to be consumed for ever*.

13 While

NOTE.

* This *unquenchable fire* may likewise relate to the unbelieving *Jews* being burnt to death, at the destruction of *Jerusalem*; and to the bodies of the wicked being consumed by fire, at the general conflagration of the last day.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

13 While *John* was thus baptizing and preaching at *Jordan*, Jesus came to him from *Galilee*, and offered himself to be baptized by him:

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

14 But *John*, knowing by an immediate divine suggestion, that this was the person upon whom he should presently see the Holy Ghost descend as a signal that he was the Messiah, (*John* i. 33.) and being, at the same time, sensible of his own great unworthiness to baptize him, modestly declined it, saying, in the audience of the people, How surprising a condescension is this! Alas, I am a poor sinful wretch, that needs still further supplies of the gifts and graces of the Spirit, with which thou wilt baptize. How is it then that thou, who art altogether sinless, and needest no repentance, and who art the Author and Giver of all the blessings of the kingdom of heaven, shouldst desire to be baptized with water by me? I am amazed at it; and cannot tell how to think of going about it.

15 And Jesus answering, said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

15 But (δε) Jesus, in return, said to him, Whatever you may think of the matter, I insist upon it, that now, in my state of humiliation, and under the present dispensation, in which I am to be made manifest to *Israel*, you shall perform this office to me; and there are important reasons for it: For in this, as well as in all other points, it is proper and necessary for me to fill up my obedience to every divine institution and command, as the circumstances of things require. Upon *John*'s hearing this, he submitted his own thoughts to the wisdom and will of Christ, and, without any further dispute, proceeded to baptize him.

16 And Jesus, when he was baptized, went up straight-way out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

16 And as soon as Jesus was baptized, he came up the rising ground from the river, (ανεβη ευθυς απο του υδατος;) and behold, according to the signal that had before been given to *John*. (John i. 33.) there was a visible opening in the clouds of heaven in Christ's view, and on his account; and he, together with *John the Baptist*, (John i. 32.) saw the Spirit of God visibly descending in a corporal, bright appearance, after the manner of the hovering of a dove, (ωσει περιστεραν) and at length resting upon his head*.

17 And

NOTE.

* Many have supposed, that the Holy Ghost descended in the visible shape of a dove; but I rather think the allusion is not to the *shape*, but to the *hovering* of a dove, according to the paraphrase. See *Hammond* on the place; and *Whitby* on *Luke* iii. 22. who critically observes, that had it related to the shape or form, it should not have been (ωσει περιστεραν) *as a dove*, but (ωσει περιστεραs) *as of a dove*, as the *likeness* of fire is expressed, *Acts* ii. 3. "There appeared cloven tongues (ωσει πυρος) *as of fire*."

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

17 And what is further observable, is, that this appearance was attended with a most extraordinary and audible voice of God the Father from heaven, saying to Christ, in *John*'s hearing, This is, by way of eminence, my only begotten Son †, in whom were my delights from everlasting; in whose person, as he is mine own likeness, every way excellent and amiable, and in whose mediation, as he is come to do my will, I have the utmost complacency; as I also have, on his account, in all that are united by faith to him, and beheld in him, I having made them accepted in the Beloved.

RECOLLECTIONS.

Behold the dreadful danger of all hypocrites and unfruitful hearers of the word, whatever their pretences or their external privileges may be; and the indispensable necessity of true repentance, arising from apprehensions of gospel-grace through Jesus Christ, and working unto a thorough change in heart and life, under the influence of the baptism of the Holy Ghost! happy souls that are partakers of this grace! God will take effectual care of them, and will receive them to himself in glory. But, O miserable wretches, that shall be found in their sins! Their covenant relation to *Abraham*, their baptism with water, and their professions, will not save them: God will abandon them to unquenchable flames; he will one day make an evident, important, and everlasting separation between the righteous and the wicked, how undistinguished soever they may now live together in the visible church, the members of which ought to be baptized, though, as in Christ's case, some of them may not be capable of answering all the ends for which that ordinance was instituted.—Behold the Sacred Three distinctly appearing in characters of personal and divine glory, and concurring in a design of salvation! How inconsiderable and unworthy are the best of men compared with Christ; and what exalted and endearing thoughts should we have of him, as the Son of God and Saviour of sinners, and as the Beloved of the Father, who makes us accepted in him!

CHAP. IV.

Christ's temptations, 1,—11 *His beginning to preach*, 12,—17. *His calling some of his apostles*, 18,—22. *His curing diseases, and the people's resorting to him*, 23,—25.

TEXT.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

PARAPHRASE.

IMMEDIATELY after Jesus was baptized, and filled with the Holy Ghost, the Spirit moved him, by an inward suggestion, to go further into a more desolate part of the wilderness, that he might engage in a close combat with Satan, the chief of devils, and

NOTE.

† *Mark* and *Luke* report these words as directed to Christ himself, saying, *Thou art my beloved Son*, &c.; and it seems as if this were the form of expression used on this occasion, in answer to Christ's prayer (*Luke* iii. 21.). But as it was likewise designed to give satisfaction to *John*, that he might bear witness of it, I apprehend *Matthew* reports it as if it were said of Christ, in *John*'s hearing.

and defeat him, before he entered upon his public miniſtry; thereby teaching his diſciples and ſervants, at their entrance upon his ways and work, to expect great temptations; and giving them an example of overcoming the evil one by the word of God.

2 And when he had faſted forty days and forty nights, he was afterwards an hungred.

2 Here, like *Moſes* the giver, and *Elias* the reſtorer, of the law, (*Exod.* xxxiv. 28. and 1 *Kings* xix. 8.) he continued without eating or drinking any thing for forty days and forty nights together; and was, in ſome way unknown to us, tempted of the devil. (*Luke* iv. 2.) During all that time, he was miraculouſly upheld without any uneaſy appetite for food; but, at the end of thoſe days, he, like other men, was hungry.

3 And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread.

3 Satan took this opportunity to come to him in ſome viſible form, and accommodating his temptation to the circumſtances Chriſt was then in, ſaid to him, If, as has been publiſhed at your baptiſm, you be indeed the Son of God, let me ſee a proof of it, in your now doing ſomething for your own relief: Command theſe ſtones in the wilderneſs, or ſome one of them, to be turned into bread, that you may at once ſhew your power, and eat and be ſatisfied.

4 But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.

4 But Jeſus, knowing that his deſign herein was to put him upon a needleſs proof of his relation to God the Father, and upon diſtruſting his care, replied, in the words of ſcripture, (*Deut.* viii. 3.) the purport of which was, That the life of man is not ſuſtained merely by bread, but by the will and command of God, and by his bleſſing upon whatever his providence ſhall appoint, and afford to ſupport it.

5 Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple.

5 When the devil found himſelf baffled in this temptation, he moved Chriſt to go along with him to *Jeruſalem* *; who conſenting, went; and when they were come to the top of the temple, he ſuffered himſelf to be placed on the upper part of one of its wings or battlements, (πτερυγιον).

6 And ſaith unto him. If thou be the Son of God, caſt thyſelf down: for it is written, He ſhall give his angels charge concerning thee,

6 And the devil having raiſed him to ſuch a dangerous and formidable height, ſaid, If you be the Son of God, throw yourſelf down to the ground; and ſee whether God will interpoſe to preſerve you from miſchief by the fall: For, ſince you pretend to make the ſcripture your rule, it is written, in a promiſe particularly of the Meſſiah, (*Pſal.* xci. 11, 12.) *He*

NOTE.

* It is too curious and frivolous to inquire whether our Lord went with Satan through the air, or upon the ground: But which-ever it was, there is no occaſion to ſuppoſe that he ſo far put himſelf into the power of the devil, as to go to any place without his own conſent. Satan only *led* him, or took him along with him to *Jeruſalem*, (αγαγεν,) as it is expreſſed, *Luke* iv. 9.

thee, and in their hands they ſhall bear thee up, leaſt at any time thou daſh thy foot againſt a ſtone.

He ſhall give his angels charge over thee, and in their hands ſhall they bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Here is your warrant: Why then ſhould you not give me this proof of that character? If you are indeed the Son of God, what ſhould make you afraid?

7 Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God.

7 But as Satan had craftily left out that part of the text which relates to Chriſt's being kept *in all his ways* to which God ſhould call him; Jeſus replied in the words of another ſcripture, (*Deut.* vi. 16.) where it is written, *Thou ſhalt not tempt the Lord thy God:* * i. e. Thou ſhalt be ſatisfied with proper and reaſonable proofs of his fatherly care of thee; and ſhalt not, from a diſtruſt of his power and goodneſs in the ordinary way of providence, wilfully or unneceſſarily throw thyſelf into danger, to try whether God will work a miracle for thee or not.

8 Again the devil taketh him up into an exceeding high mountain and ſheweth him all the kingdoms of the world, and the glory of them;

8 When Satan was diſappointed in the attempt, which he made under a ſhew of religion, he turned horribly impious; and, carrying Chriſt up to a very high mountain, repreſented to him all the ſtates and kingdoms of this world, in their moſt glittering pomp and grandeur, as if they had really been before his eyes;

9 And ſaith unto him, All theſe things will I give thee if thou wilt fall down and worſhip me.

9 And at the ſame time made him an offer of all the honour, riches, power, and pleaſure, that the whole world could afford, in caſe he would proſtrate himſelf before him. and pay him religious worſhip, as many of the *Gentile* idolators had uſed to do.

10 Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

10 Then Jeſus turned ſhort upon him with indignation and abhorrence, ſaying, O thou enemy of the Divine Majeſty, begone; I can bear with you no longer: For what you now ſuggeſt is an attempt upon the imperial crown of heaven, and directly contrary to the eternal law of all religious worſhip, which confines it to God alone, as appears from what is written, (*Deut.* vi. 13. and x. 20.) the plain meaning of which is, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*

11 Then the devil leaveth him, and behold, angels came and miniſtred unto him.

11 The devil was now entirely vanquiſhed; and, having no further hope of ſucceſs, nor yet being able to reſiſt Chriſt's word of command, quitted the field to the great Conqueror: And as ſoon as he had left

NOTE.

* Some ſuppoſe, that Chriſt, in alleging this paſſage of ſcripture, intimated himſelf to be the *Lord God;* and that therefore it was inſolent in Satan to tempt him. But the ſenſe given in the paraphraſe ſeems to make the anſwer moſt ſuitable to the nature of the temptation.

left him, the holy angels † came to him, not to assist him in the conflict, for the battle was now over, but to congratulate his glorious victories, and to supply him with the refreshments of nature, that were needful after his great fatigue and long fasting.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee.

12 Some considerable time after these things, Jesus hearing that *John the Baptist* was thrown into prison, he, to avoid the fury of the *Pharisees*, withdrew to a great distance in the *Upper Galilee*, that there he might have an opportunity of continuing to preach the gospel, during *John*'s confinement.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

13 And quitting his abode at *Nazareth*, (which lay in the *Lower Galilee*, near the confines of *Issachar*,) where he had been brought up, and dwelt till his baptism, (*Mark* i. 9.) and where the people afterwards rejected him in his public ministry, and offered violence to him through their unbelief, (*Luke* iv. 29.) he went and took up his residence at *Capernaum*, a large city of the *Upper Galilee*, near the sea of *Tiberias*, (which is also called the sea of *Galilee*, and the lake of *Gennesaret*,) in the tribe of *Nepthali*, bordering upon that of *Zabulon*:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

14 And he removed thither, that by his abode, and preaching, and working miracles there, the prophecy of *Isaiah* might be fulfilled, (chap. ix. 1, 2.) saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

15, 16. The inhabitants of the country of *Zabulon*, and the country of *Nepthali*, seated by the sea beyond the river *Jordan*, even *Galilee* of the *Gentiles*, where they resorted for traffick, and were mixed with the *Jews*: This people, that sat in gross darkness and great distress, under the power of sin and Satan, have seen an excellent and important light by the Sun of Righteousness's rising upon them; and they that were in so extremely miserable and dangerous a case, and continued so long contented in it, that they might be said to *sit* in the very region and shadow of death, just upon the confines of eternal destruction; to these the light of the glorious gospel of the blessed God has appeared, shining more and more to the perfect day.

17 From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

17 From the time of Christ's coming into these parts, he began to preach to the people in the same manner as *John the Baptist* had before, saying, The grace of the gospel is now brought near to you; and let this excite and encourage you to repent of your former evil thoughts and ways, and turn to God

NOTE.

† This was probably in some visible appearances.

God from all your iniquities, (See the note on chap. iii. 2.)

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers.)

18 And as he was walking near *Capernaum*, upon the shore of the sea of *Galilee*, he saw two fishermen, that were brethren, casting their net into the sea: One was *Simon*, who was afterwards called *Peter;* and the other was *Andrew;* men in low life, and of mean education, but industrious in their business.

19 And he said unto them, Follow me, and I will make you fishers of men.

19 And he said to them both, Give yourselves up to my authority, doctrine, and example, and I will put you into a more excellent calling, and employ you in a much more honourable work; for instead of catching fish with nets, I will make you the instruments of gathering souls to me by the gospel, and translating them from the power of Satan into my kingdom.

20 And they straightway left *their* nets and followed him.

20 And such power went forth with his word to their hearts, that it immediately gained their consent; for in obedience to his call, they instantly left their fishing trade, and cleaving with full purpose of heart to him, surrendered themselves to his disposal and command.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

21 Soon after this, as he was going from that place with these disciples, he met with another pair of brethren, who were also fishermen, and were not idle, but mending their nets in a boat with their father *Zebedee;* one was *James*, whom *Herod* afterwards killed with the sword, (*Acts* xii. 2.) and the other was *John*, who became both an apostle and sacred historian; and Jesus called these, just as he had the other two before, and for the same purpose, that he might employ them in the nobler services of his kingdom.

22 And they immediately left the ship and their father, and followed him.

22 And he no sooner spoke to them, but they felt the extraordinary power of his grace upon their souls, which engaged them immediately to leave their secular trade, profits, and relations, and to follow him, that they might learn of him, and give themselves up to the work to which he called them.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

23 And with these disciples Jesus travelled through all parts of *Galilee*, instructing the people publickly in their places of religious worship, and privately every where else, as opportunities offered; insisting, in all his discourses, on the things that relate to the kingdom of grace and glory; and confirming the divine authority, truth, and excellence of his doctrine, by merciful and miraculous cures of all sorts, even of the greatest and most dangerous diseases,

diseases, as well as of the lesser infirmities, that any people were afflicted with

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

24 By this means his renown spread abroad through the neighbouring country of *Syria:* So that all who had any chronical and languishing, or acute and raging diseases, of what nature or kind soever; and all that were corporally possessed by devils*, and such as were distracted at certain changes of the moon, and paralytic persons whose distempers were reckoned among the incurable, were brought to him; and he, in the greatness of his divine power and compassion, freely and perfectly healed them in an instant: He only spake the word and it was done; just as, in the creation of this world, *God said, Let it be so, and it was so.*

25 And therefollowed him great multitudes of people, from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

25 And abundance of people, being moved by these wonderful appearances, crowded after him from all parts far and near, even from *Galilee*, and *Decapolis*, (a country which contained ten cities bordering upon *Syria*, and was chiefly inhabited by *Gentiles.*) and from *Jerusalem* and *Judea* and from beyond *Jordan*, to see his miracles, and hear him preach; some out of curiosity, others out of envy, others to get cures, and others to learn of him for their own spiritual and saving benefit.

RECOLLECTIONS.

God alone is the object of all religious worship; and to them whose trust and dependence are fixt on him in the way of duty, his word and providence will afford every needful security and supply. How artfully would Satan turn us off from God, by perverting the scriptures, and setting before us the allurements of this world; and how powerful are his assaults! But how easily can the superior wisdom and power of our great Lord confound and overcome him! Christ's conquests are the ground of the believer's help and safety; and in his strength, and after his example,

NOTE.

* Let it be observed, once for all, that the *possessed with devils* cannot mean only persons afflicted with some strange disease; for they are here, and in other places, evidently distinguished from the diseased: And Christ's speaking on various occasions to these evil spirits, as distinct from the persons possessed by them, his commanding them, and asking them questions, and receiving answers from them, or not suffering them to speak; and several circumstances relating to the terrible preternatural effects they had upon the possessed, and to the manner of Christ's casting them out, and particularly their asking and obtaining leave to enter the herd of swine, and hurrying them headlong into the sea, can never be accounted for by any distemper whatsoever. And whereas, instances of such possessions are not so commonly to be met with, before or since the days of our Saviour on earth; it seems to have been ordered, by a special providence, that they should be suffered to be more frequent then, that he, who came to destroy the works of the devil, might the more remarkably and visibly triumph over him; and that all the legions of hell might be put to the more open and dismaying shame, at a time when their power was at its highest, both in the souls and bodies of men; as also, that plain facts might be a sensible confutation of the *Sadducean* error, which denied the existence of angels or spirits, (*Acts* xxiii. 8.) and prevailed among the chief men of figure and learning in those days.

ample, we ſhould uſe the ſword of the Spirit, which is the word of God, and is divinely ſufficient to defeat all the temptations of the evil one, and bring us off with victory and advantage. How wonderful were our Lord's works, and how glorious was his fame! With what eagerneſs did innumerable multitudes flock about him, though with different views, and many even from *Gentile* countries! And O what a bleſſed Saviour have we! The grace of his kingdom is the moſt engaging motive to true repentance: For he has brought life and immortality to light by the goſpel, diſpoſſeſſes Satan, and ſheds the light of the glory of God in a dark world, and in the darkeſt ſouls; yea, he ſpeaks to the very heart, that he may gain to himſelf a willing people in the day of his power; and when Chriſt calls, it is our duty, honour, and advantage, to leave all and follow him, whether it be in the ſervice of the ſanctuary, or in the faith and obedience of private life.

CHAP. V.

The former part of Chriſt's ſermon on the mount. The bleſſings he pronounces, 1,—12. *The duties he enjoins*, 13,—20. *And the miſtakes he corrects, by his interpretation of the law*, 21,—48.

TEXT.

AND ſeeing the multitudes, he went up into a mountain: and when he was ſet, his diſciples came unto him.

PARAPHRASE.

WHEN vaſt multitudes were brought together by the fame of Chriſt's miracles, his heart was moved with compaſſion to periſhing ſouls, as well as to diſeaſed bodies; and for the convenience of getting out of the preſs, and of being the better heard, he went up a hill that was near him in *Galilee*; and ſitting down after the manner of the *Jewiſh* doctors, his diſciples drew nigh, and ſtood before him to hear his diſcourſe.

2 And he opened his mouth, and taught them, ſaying,

2 Then, in the audience of the people, he lifted up his voice with great ſolemnity and earneſtneſs, giving the following inſtructions, ſome of which were peculiar to his diſciples, and others common to all. And, like the Saviour who was come to make his people happy, and to encourage their obedience, he began his ſermon in pronouncing bleſſings upon them under various characters and circumſtances, ſaying,

3 Bleſſed *are* the poor in ſpirit: for theirs is the kingdom of heaven.

3 They are truly bleſſed, and I will make them ſo, who have low thoughts of themſelves, are humbly ſenſible of their own ignorance, ſinfulneſs, and inſufficiency, and are deſirous to be taught of God; whoſe hearts are likewiſe weaned from the riches, honours, and pleaſures of this life, and are ready to part with all things here for the goſpel's ſake; and who, though they may be poor in this world, are not high-ſpirited and diſſatisfied with the diſpoſals of God's providence, but humbly ſubmit to his will, and eſteem heavenly bleſſings as the beſt of all treaſures: Theſe are already bleſſed, and ſhall be

ſo

ſo for ever; for they have a ſhare and intereſt in all the riches and honours of the kingdom of grace here, and of the kingdom of glory hereafter.

4 Bleſſed *are* they that mourn? for they ſhall be comforted.

4 Bleſſed are they that are now mourning after a godly ſort, with contrite hearts and broken ſpirits, under a ſenſe of their ſins, and of the miſeries which they deſervedly feel or are expoſed to: For their wounded ſpirits ſhall be healed, and they that thus ſow in tears, ſhall reap with joy; they ſhall in due ſeaſon be revived with the comforts of the Holy Ghoſt, and ſhall enter at length into the everlaſting joy of their Lord.

5 Bleſſed *are* the meek: for they ſhall inherit the earth.

5 Bleſſed are they who, ſenſible of their own unworthineſs, and of God's great goodneſs and pardoning grace, take every thing well at his hands, and quietly bow to his holy and ſovereign will in all things, without murmuring and fretting; and who are affable, gentle, and patient to their fellow-creatures, hardly provoked, and eaſily appeaſed: Theſe meek ſouls are happy; for they, by the bleſſing of Providence, ſhall have as much of this world as is beſt for them, and ſhall quietly enjoy it with the good will and friendſhip of God and man, and with the greateſt tranquillity and ſatisfaction in their own minds.

6 Bleſſed *are* they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.

6 Bleſſed are they who have a high value for, and deep concern about, the everlaſting righteouſneſs I am come to bring in, to juſtify them that believe in me, and about their being renewed in holineſs after the image of God for all obedience to him; and who are as earneſtly and heartily deſirous of theſe things, as an hungry and thirſty man is of meat and drink, ſo that they cannot be ſatisfied without them: They ſhall have the deſire of their ſouls; my righteouſneſs ſhall anſwer for them, and my grace ſhall make them holy in heart and life; and all the bleſſings of the goſpel ſhall be theirs.

7 Bleſſed *are* the merciful: for they ſhall obtain mercy.

7 Bleſſed are they who put on bowels of mercy, and upon truly pious and evangelical principles, are compaſſionate, and ready to deal tenderly with, and relieve the miſerable; to forgive injuries, and forbear ſeverities, when they have an advantage againſt any; to diſtribute to the neceſſities of the poor; to ſympathize with and ſuccour the afflicted; to pity the ignorant, and do what in them lies to convert ſinners from the errors of their ways; and to comfort ſuch as are of ſorrowful hearts: For they are under the promiſe, and ſhall obtain mercy of God and man, anſwerable to their wants.

8 Bleſſed *are* the pure in heart: for they ſhall ſee God.

8 Bleſſed are they whoſe religion is pure and undefiled, whoſe hearts are purified by faith, whoſe con-

consciences are purged from guilt, whose tempers are formed for holiness and obedience, and who are cleansed from all allowed hypocrisy, pride, and sensuality: These are blessed indeed; for God will manifest himself to them here, so as he doth not to the world; and they shall have the beatific vision and enjoyment of him for ever.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

9 Blessed are they who are of a peaceable disposition, who love and endeavour to maintain and promote peace, and to repair its breaches among their families, neighbourhood and acquaintance, and in all religious and civil societies, as far as they have opportunity, and can do it in consistence with truth and purity: These are blessed; for this character proves them to be the children of God, that bear his likeness; and they shall be owned as such, and enjoy all the privileges that belong to the adoption of sons.

10 Blessed *are* they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

10 Blessed are they who with faith and patience undergo the severest persecutions for my sake and the gospel's, and for their conscientious adherence to, and profession of my truths and ways: For they are indeed my subjects, and shall have the comforts and blessings of my kingdom.

11 Blessed *are* ye when men shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake.

11 As to you, my disciples, ye shall be truly blessed when ungodly men shall load you with reproaches, and persecute you even to imprisonment and death, and shall give themselves liberty to raise all manner of calumnies against you, with lies and falsehood, on my account, because ye keep a good conscience toward me; as they particularly will those of you, whom I have chosen to preach my holy doctrine, in opposition to their lusts and prejudices.

12 Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

12 Do not be discouraged at it, but count it your glory, rejoice and triumph in it: For God will make you a rich amends; and *your light affliction, which is but for a moment*, shall, by his gracious ordination and influence, *work for you a far more exceeding and eternal weight of glory*. And do not think that God deals hardly with you in suffering these things to befal you in the way: For just in this manner the holy prophets, your predecessors of old, were called to cruel mockings, hardships, and sufferings, and bore them patiently; but they are now got above them all, and are exalted with peculiar marks of honour in heaven.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be

13 Besides, it is proper for you to consider, that as salt is used for seasoning; so ye, as teachers and examples to the world, are to diffuse the savour of my knowledge in doctrine and practice, wherever ye go:

be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

go: If therefore, your hearts are seasoned with grace, your doctrines sound, and your lives exemplary, ye will be indeed blessings to the world, the means of purging out its corruptions in faith and manners, and of making great multitudes of converts acceptable to God, and useful to men. But if ye should disgrace your character and degenerate into an unfaithful, cold, and carnal temper, corrupt notions, and licentious lives; what can ever make you good and profitable? There will be little or no hope of your recovery; but ye will become the most worthless and contemptible of all men, and be treated accordingly.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

14 Ye are to make me known, and spread abroad the light of my gospel in a dark world, and, by instruction and example, to direct sinners into the way of salvation; and what ye say and do will be exposed to every one's observation, like a city that is built upon a hill, and cannot but be taken notice of by them that are near it.

15 Neither do men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house.

15 And it is indeed for this purpose that I have called you to be my disciples and servants: For as men do not use to light a candle with a design to conceal it, by whelming it under a bushel, or shutting it up in an obscure place, that none may see it; but they set it in a candlestick, that it may give light to all the room where it is, and that the company may have the benefit of it;

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

16 So ye ought to take care that the light of your doctrine and conversation shine with conspicuous lustre and purity, in the view of all men, wherever ye are; that they, beholding them, may be brought under the influence of divine grace, to esteem, acknowledge, and admire the great excellence of real religion as displayed in you, and to embrace and practise it themselves, to the glory of your heavenly Father.

17 Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

17 Do not imagine that I am come to abrogate the moral law, or to set aside the prophets, or teach any thing contrary to the design of the writings of the Old Testament. No; so far from this, that my great aim and work is to confirm them: I am come to establish the moral law as an everlasting rule of righteousness, to explain and enforce it, and to vindicate it from the false and injurious glosses that have been put upon it; I am likewise come to fulfil all righteousness, by a personal and universal obedience to it, and by submitting to the ordinances, and answering the types, of the ceremonial law, and to accomplish the ancient promises and prophecies:

In a word, I am come to fill up (πληρωσαι) all the defects of the Old Teſtament diſpenſation.

18 For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

18 For I, with the greateſt ſolemnity, aſſure you, that no part of the typical ceremonies of the law ſhall be unfulfilled, and no obligation of the moral law ſhall be waved: But I will go through a courſe of exact obedience in every thing incumbent on me, as made under the law, to the end of my days upon earth; and will furniſh my diſciples with new motives and aſſiſtances to anſwer their natural and moral obligations through all ages, till time ſhall be no more.

19 Whoſoever, therefore, ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdom of heaven.

19 Whoever therefore ſhall wilfully ſet aſide and tranſgreſs any one, even of the leaſt of theſe moral commands, as if they might be diſpenſed with, and ſhall encourage or teach others to do ſo likewiſe; he ſhall forfeit his character of being my diſciple, and ſhall be looked upon as unworthy to be a ſubject, and much more an officer, in my kingdom: But, on the other hand, he that ſhall maintain the neceſſity of the law's being fulfilled, and ſhall have a conſcientious reſpect to all God's commands, upon a principle of love to him, and of faith in me, and ſhall inſtruct and encourage others to do the ſame, ſhall be highly honoured among the chief of my ſubjects and ſervants.

20 For I ſay unto you, That except your righteouſneſs ſhall exceed *the righteouſneſs* of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

20 For I tell you, that * unleſs ye be intereſted in the everlaſting righteouſneſs, which I, as the Meſſiah, am come to bring in by fulfilling the law, and which is every way perfect and ſuperior to the righteouſneſs † of the *Scribes* and *Phariſees*; and unleſs your perſonal righteouſneſs be more excellent, ſpiritual, and extenſive, in conformity to the moral law, than that which is found in thoſe high pretenders to holineſs, who are hypocritical and partial in their obedience, and truſt in themſelves that they are righteous; ye ſhall on no account whatſoever be

NOTE.

* As it was propheſied that the Meſſiah ſhould *make reconciliation for iniquity, and bring in everlaſting righteouſneſs*, (Dan. ix. 24.); and our Saviour, in the two next foregoing verſes but one, had ſpoke of his coming *to fulfil the law and the prophets*; I do not ſee why what he here ſays about the righteouſneſs which exceeds that of the *Scribes* and *Phariſees*, may not refer back to all thoſe verſes, and ſo take in the righteouſneſs of juſtification as well as of ſanctification, to give a hint of what was afterwards to be more fully explained, about his being *the end of the law for righteouſneſs to every one that believes*; and the *righteouſneſs of God being by faith of Jeſus Chriſt unto all, and upon all them that believe*, Rom. iii. 22. and x. 4.

† The *Scribes* were the *Jewiſh* doctors that expounded the law; and were either judges in their ſanhedrims, or teachers in their ſchools, or in their ſynagogues: They are the ſame ſort of men that at other times are called *lawyers*; and are frequently mentioned together with the *Phariſees*, becauſe they were moſtly of that ſect, and profeſſed like ſtrictneſs with them in obſerving the law. *Prideaux's Connect. Vol. II. p.* 323.

be admitted to the bleſſings of the kingdom of grace here, or of the kingdom of glory hereafter.

21 Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill; and whoſoever ſhall kill, ſhall be in danger of the judgment.

21 Now, to give you ſome ſpecimens of theſe mens defects, chiefly relating to their interpretations and obſervances of the moral law, ye cannot but have heard, that in this law, as delivered by *Moſes*, it was ſaid to the people of old ||, *Thou ſhalt not murder;* and whoever is guilty of this crime *ſhall be* adjudged and *put to death;* (Exod. xx. 13. xxi. 12.): And ye hereby apprehend, that there is no guilt in any thing of this nature and tendency, except a wilful murder be actually committed.

22 But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment; and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire.

22 But I ſay unto you, that, by the true intent of God's law, whoſoever ſhall ſo much as indulge raſh, wrathful, and cauſeleſs anger ‡, or a malicious revengeful temper in his own mind againſt another, though it be (κενη) ineffectual to his hurt; he, in the divine account, is guilty of murder in his heart, and ſo expoſes himſelf to the righteous wrath and judgment of God, who has made the wages of ſin to be death: And he that ſuffers his paſſion to riſe ſtill higher, and in the pride of his ſpirit ſhall break out into opprobrious language, and ſcornfully ſay to his brother, thou worthleſs, vain, empty fellow, contracts yet greater guilt, and is obnoxious to the cenſure of the *Jewiſh* Sanhedrim, as well as to the righteous judgment of God: But he that, under the dominion of ſin, ſhall ſo far give himſelf up to his wicked paſſions, as bitterly to cenſure and revile his brother with reſpect to his ſpiritual and eternal

NOTE.

|| Τοις αρχαιοις, in the dative caſe. See *Whitby*.

‡ Our Lord here does not condemn all ſorts of anger; but only that which is cauſeleſs and revengeful: For anger is a natural paſſion of human nature; and Chriſt himſelf, on juſt occaſions, was angry; and the order given to us about it is, to *be angry and ſin not*, (Epheſ. iv. 26.) Nor does our Saviour here condemn juſt and charitable reproof, as expreſſing the vanity and folly of others, and deſigned for their good: For he himſelf ſtyled the *Phariſees*, yea, and his own diſciples, on urgent occaſions, *Fools*, (Mat. xxiii. 17. and *Luke* xxiv. 25.); and the apoſtles uſed the terms. *Vain man*, *Thou fool*, and *O fooliſh Galatians!* (Jam. ii. 20. 1 Cor. xv. 36. and Gal. iii. 1.) But we ſhould have a ſtrict guard upon our tempers, and be very cautious of uſing any ſuch ſort of words, and much more of a wrathful cenſorious ſpirit, opprobrious language, and peremptorily paſſing judgment upon a man's ſtate before God.—*Raca*, in the *Jewiſh* language of that age, which was compoſed of *Hebrew*, *Syriac*. and *Chaldee*, expreſſed the utmoſt contempt, as if a perſon were to be ſpit at. And in deſcribing the puniſhment of all theſe crimes, there ſeems to be an alluſion to the three courts of judicature among the *Jews*, and the various degrees of penalties inflicted by them: One court conſiſted of three judges in every village, where there were not an hundred and twenty perſons; and theſe ſat upon inferior cauſes: The ſecond conſiſted of twenty-three, who ſat in the gates of their cities, and judged the common criminal cauſes And the third conſiſted of ſeventy-two, ſix out of every tribe; or, as others ſay, of ſeventy and their preſident; theſe ſat only at *Jeruſalem*, and judged cauſes of the greateſt weight, both of a civil and eccleſiaſtical nature. See *Weems's Chriſtian Synagogue. pag.* 176, *&c.* and *Seld. de Synedr. Lib.* II. *cap.* 4, 5, 10.

nal ſtate, and call him a profane reprobate wretch, a fire brand of hell and the like, as if he were ſuch a fool as ſays in his heart *There is no God*, ſins more grievously ſtill, and ſhall himſelf be in danger of that hell-fire to which he damns or condemns his brother.

23 Therefore, if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee;

23 Since therefore, God forbids raſh, revengeful, and cauſeleſs anger, and evil ſpeaking, as well as actual murder; if you are about to offer * any gift or ſacrifice, or perform any act of religious worſhip, and recollect that you have given juſt cauſe of offence by a breach of this law, do not think to atone for it by your offering, on one hand; nor yet deſpair of obtaining mercy for the forgiveneſs of it, on the other;

24 Leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.

24 But, perſiſting in your deſign of paying the ſolemn homage to God, like one that leaves his gift before the altar inſtead of taking it away with him, go and ſeek reconciliation with the brother whom you have offended, by humbling yourſelf to him, aſking his pardon, and ſatisfying him for any wrong that you may have done him; and then return to offer your gift, as becomes one who is encouraged to hope that he ſhall alſo obtain forgiveneſs of God.

25 Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily, I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

25, 26. When, therefore, at any time, you have committed a fault againſt your Chriſtian brother, be as ſpeedy as poſſible to get the breach made up again, eſpecially conſidering that God is hereby offended too. For as common prudence, to prevent extremities, would put a man upon doing his utmoſt for an amicable timely agreement with his adverſary, who is about to bring him before a civil magiſtrate, leſt in the iſſue of the trial the judge ſhould paſs ſentence againſt him, and order an officer to carry him to jail, after which there would be no hope of an accommodation; ſo it is your higheſt wiſdom, intereſt, and duty, to ſeek peace and reconciliation with God, as well as with your offended brother, without delay, while you are in the way of mercy, and before it be too late, leſt you ſhould be cut off by death, and forced to appear at the awful bar of the great Judge of all in your ſins: For I aſſure you that then you muſt ſuffer the ſevereſt puniſhment in the priſon of hell, from whence there can be no releaſe till you have fully ſatisfied all the demands of divine juſtice, which you will never be able to do.

27 Again,

NOTE.

* This is applicable to prayers, as well as other religious ſervices, though expreſſed in ceremonial language, with a reference to the altar.

27 Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery.

28 But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and caſt *it* from thee; for *it* is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

30 And if thy right hand offend thee, cut it off, and caſt *it* from thee; for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

31 It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement.

32 But I ſay unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

27 Again, ye have heard that it was ſaid in the law to the people of old, *Thou ſhalt not commit adultery*, (Exod. xx. 14.); and ye ſuppoſe that this relates only to a perſon's actually lying with a woman who is not his wife.

28 But I tell you, That, according to the genuine purport of this law, whoſoever ſhall look upon any woman with unchaſte deſires after her, and contrivances how to accompliſh them; in the firſt of theſe caſes, luſt has conceived in his mind; and in the ſecond, it is finiſhed in his will: And ſo, in the judgment of God, he is guilty of adultery in his heart, though he has been reſtrained from, or has not had opportunity to commit the fact.

29, 30 If this, or any other ſin, be ever ſo dear to you; if you think it ever ſo pleaſant or advantageous, and through long cuſtom and habit ſhould find it as hard and ſelf-denying to part with it, as it would be to pluck out a right-eye, or cut off a right-hand, that had offended or been an occaſion of ſinning; yet, as it would be an offence to God, and would be defiling and dangerous to yourſelf, and expoſe you to his juſt and everlaſting wrath, to love, harbour, or practiſe it; it is ſurely much better for you to part with it, though you ſhould ſuffer the greateſt uneaſineſs and temporal loſs by ſo doing, than that the whole body, together with your ſoul, ſhould be caſt into hell, there to be tormented with inexpreſſible pain all over for ever: If you cannot bear the uneaſineſs of crucifying the fleſh with its affections and luſts how will you bear the torture of everlaſting burnings?

31 It has likewiſe been ſaid, That in caſe any man ſhall diſſolve the marriage relation to his wife, on what he takes to be a juſt occaſion, he ſhall give her a bill of divorce, that ſhe may have it in her hand to ſhew, as circumſtances require, (*Deut.* xxiv. 1.)

32 But I ſay unto you, God did not *command* a divorce, as the *Phariſees* would underſtand it, (chap. xix. 7) nor was it according to his deſign in the original inſtitution of marriage; but he only permitted it to your fathers for preventing greater evils, which, through the perverſeneſs of their hearts, they were ſtrongly addicted to: And as I am come to reduce God's laws to their primitive ſtandard, I declare that henceforth whoſoever ſhall divorce his wife for any other cauſe, * than that of for-

NOTE.

* Fornication is a breach of chaſtity in the ſingle, and adultery in the married ſtate:

fornication before marriage, and of adultery after it, which in its own nature breaks the matrimonial bond, shall be chargeable with the guilt of the adultery that is committed both by her and the man who afterwards marries her: For she is, in God's account, still the wife of him that divorced her; and it is unlawful for her to be married to any other whilst her former husband is living.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

33 Again, ye have heard that it was said to the people of old, You shall not be guilty of perjury in swearing falsely by the name of God, which would be to profane it, (*Levit.* xix. 12.); but that, when you are come under the obligation of an oath, you shall look upon it as taken in the sight and presence of that God who is the avenger of falsehood, and shall perform it as to the Lord, (*Numb.* xxx. 2.); if it be a promissory oath, you shall stand to it without changing, though it should afterwards appear to be to your own hurt in your temporal concerns, (*Psal.* xv. 4.)

34 But I say unto you, Swear not at all; neither by heaven, for it is God's throne:

34 But the *Scribes* and *Pharisees* having taught you to think, that in common conversation ye may swear several sorts of oaths without any scruple, and without looking upon yourselves to be bound by them; as, particularly, that you may swear by the heavens, by the earth, by *Jerusalem*, and by your own heads *, innocently enough, provided the name of God be not invoked in those oaths: I say unto you, do not swear in your ordinary discourse at all; no, not by any of these things, which is virtually swearing by God himself, because they are related to him in a more general, or more peculiar manner, as the great God and governor of all Do not swear by heaven; for that is the throne of God's glory:

35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king.

35 Nor by the earth; for that is his footstool, it is his property, and under his government: Neither swear by *Jerusalem;* for that is the city of God, peculiarly related to him as its great King, and sanctified

NOTES.

state: But I have taken both into the paraphrase, because the argument for a divorce holds stronger, if this crime is found to be committed after, than before marriage, and is only brought to light after it.

* These particular forms of swearing were usual among the *Jews* in their common conversation; but they did not look upon these sorts of oaths to be binding, as appears from several of their ancient writers. *Vid. Whitby in loc.* And what our Lord says on this occasion, equally condemns the too customary forms of swearing in common discourse among some in our days; such as, *by my soul, by my life, by my troth, by my faith, by George, by all that is good and great,* and the like: But it by no means forbids solemn oaths in a judicial way, which are designed for confirmation, to put an end to all strife, (*Heb.* vi. 16.); though, alas! through the unnecessary frequency and severe impositions, and through light thoughts of these kinds of oaths, as well as through profane cursing and swearing in common conversation, our land grievously mourns.

sanctified by the temple, which was built for his special residence, and was consecrated by him, and to him.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

36 Nor shall you swear by your own head, which is more his than yours: For he made, furnishes, and preserves it; whereas you have no power over it, nor over the natural life of which it is the fountain; it is therefore at his disposal, and not yours; nor are you able to procure even so trivial an alteration in it, as to make any of its hairs † grow white before their time; or, when they become grey through age, to make them black again.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.

37 But let your speech, in common conversation, be only affirming or denying in plain terms, without ambiguity; or at most with repeated expressions of this sort, when the importance of things, and the evidence of one's being in good earnest, may require it: For whatever goes farther than these, to gain credit to what you say in the common affairs of life, is of the devil, (ἐκ του πονηρου) or proceeds from a bad habit, or from some evil principle or passion that ought to be suppressed, or from a distrust of yourselves, as if ye were not to be believed, or of them that ye speak to, as if they were unreasonably incredulous.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

38 Ye have furthermore heard, that in retributions of justice, an eye shall go for an eye, and a tooth for a tooth, which has been beat out by an offender, (*Exod* xxi. 24.) so that by the law of retaliation, losses and injuries shall be punished in kind; and this, which related only to the magistrates' power for maintaining public justice in case the plaintiff insisted upon and would admit of no other satisfaction, is understood by your *scribes* as if private persons might justly indulge a malicious temper, and take their revenge either in a law-suit or otherwise, as opportunities offer.

39 But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

39 But I say unto you, Do not study to avenge yourselves by rendering evil for evil; and if a vindication of your characters or properties be necessary, let it be done consistently with the law of charity: Do not resist evil, by returning the same in kind, when it would be cruel to insist upon it; and, in lesser matters, bear even repeated affronts and injuries with patience, and pass them by rather than retaliate, as for instance, if any man give you a slap on the face, rather venture his doing it again, than return

NOTE.

† Here seems to be a reference to the black hair of the eastern nations, and to their growing grey in old age.

return blow for blow, or right yourſelf in any way of revenge.

40 And if any man will ſue thee at the law, and take away thy coat, let him have thy cloak alſo.

40 Nay. if any man be litigious and would go to law with you to trick you out of your coat, however hard this may ſeem, yet it is in itſelf a thing of ſmall value; and you ſhould rather let him take as much more, than with a contentious and revengeful temper to ſtand a vexatious law-ſuit with him.

41 And whoſoever ſhall compel thee to go a mile, go with him twain.

41 And if any one that has got an advantage over you, would oblige you, without right and reaſon, to keep him company for a mile together; rather go with him twice as far, than furiouſly quarrel with him, and oppoſe force to force.

42 Give to him that aſketh thee; and from him that would borrow of thee, turn not thou away.

42 And that you may, as much as poſſible, promote the welfare of others, be ready, according to your ability, to relieve the neceſſities of ſuch as apply to you for help; and if they deſire you to lend them any thing that they greatly want the uſe of, do not deny them, in caſe you can let them have it without the hazard of a loſs too great for your own circumſtances to bear; or if you cannot conveniently grant their requeſt, yet deal tenderly with them, and do not turn away in a huff.

43 Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy.

43 Once more, ye have heard that it has been ſaid in the law of God, *Thou ſhalt love thy neighbour*, (Lev. xix. 18.); and that your interpreters of this law reſtrain the word *neighbour* to their kindred and friends; and have added, that it is lawful to hate our enemies, by which they mean all who are not of their own relations, country, and religion.

44 But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you:

44 But though ye ought not to think well of, much leſs to delight in, the treacherous and injurious deſigns and ſinful practices of your enemies; yet I ſay unto you, Bear all good-will to their perſons, as they are partakers of the ſame human nature with yourſelves; wiſh a bleſſing upon them, for their real and everlaſting happineſs; and ſpeak well of every thing that is commendable in them, who wiſh a curſe and damnation to you, and unrighteouſly reproach you: Take all opportunities of doing every office of beneficence and kindneſs to them, who diſcover the greateſt enmity againſt you; and earneſtly pray for their converſion and ſalvation, who maliciouſly traduce and perſecute you.

45 That ye may be the children of your Father which is in heaven; for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

45 In this way ye will both be, and appear to be, children of your heavenly Father's likeneſs: For he beſtows the kindly influences, comforts, and benefits of the ſhining ſun, and of ſeaſonable fruitful rains, on the wicked as well as on the righteous; on them that are enemies to him, as well as on them that love him; and ye cannot by a contrary way of acting,

acting, prove yourselves to be his genuine offspring.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

46 For if your love be entirely confined to your friends that are affectionate and kind to you, what extraordinary excellence is there in this? what is there distinguishing in it for your honour as Christians? is this any thing more than even persons of the worst and meanest characters, such as publicans, think themselves obliged in common gratitude to do?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

47 And if ye are kind and friendly only to those of your own sect, kindred, or religion, what great matter is this? do not all mankind, and even such as ye count the most vile, infamous, and injurious among them, think themselves bound, by the common ties of nature and society, to do the same?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

48 Let therefore your principles and behaviour go vastly beyond all this, that ye may rise to the highest resemblance possible of your heavenly Father in his goodness, as well as in all his other moral perfections, who is good to all, and whose tender mercies are over all his works.

RECOLLECTIONS.

How excellent is the genius and design of Christ's gospel, which is calculated to raise our hopes of the truest happiness, and so to support us under all trials, and allure us unto cheerful obedience! They are blessed indeed whom he blesses, whatever they may suffer for his sake. See how the dear Saviour begins with opening his mouth in blessings of rich variety to his disciples under their numerous sorrows, persecutions and reproaches, fears and dangers, to animate and encourage their holy desires, faith and hope, meekness and patience, humility, love and peace, self-denial, hope and joy! And O how great shall their honour and felicity be at last to their utmost satisfaction, in the full enjoyment of God, and of his glorious kingdom! What leading hints did our blessed Lord give of gospel-grace, which after his death and resurrection were to be discovered with clearer evidence, and more at large! How perfect was his obedience, and with what wisdom and authority has he drawn out the beauties and obligations of that law, which is the rule of duty, in all its spirituality, exactness, and wide extent! What a becoming reverence of God, and of his great and awful name; what chastity and purity, and mortification of all sin; what a happy dominion over our appetites and passions; what a sacred guard upon our speech and behaviour; what forbearance under injuries; and what a diffusive beneficence to mankind, and imitation of our heavenly Father, does it enjoin, that God in all things may be glorified! But how unworthy are they of the name of servants or disciples of Christ, that relax the obligation, or encourage a disregard to the least of God's commands! And what will become of them for ever, if death and judgment seize them in their sins! How stedfastly then should we adhere to the pure word of God, in opposition to all corruptions of men! How concerned should ministers and Christians be to spread the savour of the knowledge of Christ in all places, and to act up to their characters and engagements with all integrity, and without reserve! How honourable would this be to him and themselves; and what a blessing would it make them to the church and the world! And yet, alas! in how many things do we all offend, and come short of the glory of God! How should this humble us, and put us upon desiring truth in the inward parts, and on believing in him with the heart unto righteousness, who has perfectly fulfilled the law for the justification of every one that believeth!

CHAP. VI.

The continuation of Christ's sermon about alms-deeds, prayer, and fasting, 1,—18. *And the preference of heavenly to earthly treasure*, 19,—34.

TEXT.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doſt *thine* alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily I ſay unto you, they have their reward.

3 But when thou doſt alms, let not thy left hand know what thy right hand doth:

4 That thine alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

PARAPHRASE.

AS the corrupt gloſſes which the *Scribes* and *Phariſees* have put upon the law are carefully to be guarded againſt, ſo are their hypocritical and vain-glorious practices in religion. In the firſt place, be very careful that ye do not perform any of your good deeds, and particularly works of charity and liberality to the poor, in an oſtentatious manner, on purpoſe to be obſerved and applauded by your fellow-creatures: For if ye do them to this end, they cannot be called acts of piety toward God your heavenly Father, nor will be regarded by him as ſuch, either in providential returns of the bleſſings of this life, or in the gracious recompenſe that is to be made at the reſurrection of the juſt.

2 Whenever, therefore, you are about to do an act of charity, be not like the hypocritical *Phariſees*, who ſtudy to do it in as public a manner as if they were to call the people together by ſound of trumpet to be eye-witneſſes of it; and who take their opportunities for it in ſight of the greateſt concourſe of people, as in the ſynagogues and public ſtreets, that they may be admired by them and have their praiſes. I tell you of a truth, as this is all the reward they aim at, in having this they have their all: A poor reward! and they ſhall have no better.

3, 4 But on the other hand, ſtudy to do your acts of charity in a private manner, that they may be obſerved as little as poſſible; hide them even from the applauſes of your own mind, that you may not have high thoughts of yourſelf for them, or imagine that there is any merit in them; and hide them from the obſervation of others, even of your moſt intimate acquaintance, that they may not feed your vain-glory: Let them be no further known, than you ſincerely apprehend may ſometimes be needful for the glory of God, and ſetting a good example to others: And your heavenly Father, who knows the ſecrets of all hearts, and the moſt concealed actions of life, will graciouſly obſerve and accept theſe genuine fruits of faith and love, and will take the work of rewarding you in-

to

to his own hand; he will appear for you, and make you ſhine in a better character than the *Phariſees* in this world; and will bring all to light, and publicly own and honour you as his child, before men and angels in the day of judgment.

5 And when thou prayeſt, thou ſhalt not be as the hypocrites *are:* for they love to pray ſtanding in the ſynagogues and in the corners of the ſtreets, that they may be ſeen of men. Verily I ſay unto you, they have their reward.

5 And as to the duty of private or ſolitary prayer, wherein you have perſonally to do with God only, take heed of being like the hypocritical *Phariſees*, who chuſe the moſt improper and public places of reſort for their private devotions; ſometimes affecting to offer up their ſecret prayers in the ſynagogues, while they ought to be joining in the ſolemn addreſſes of the whole aſſembly; and at others preſenting themſelves to every one's view in the moſt open and frequented places abroad, ſuch as where two ſtreets meet at a corner-houſe, that they may be obſerved and admired by men, as if they were the higheſt favourites with God. I tell you of a truth, this is the reward they ſeek, and this is all that they ſhall have.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly.

6 On the contrary, when you go to offer up private prayers to God, let them be private indeed: Retire into ſome room, apart from company; and, when you have ſhut yourſelf up, to prevent others breaking in upon you, pour out your heart to God as your father; not with a voice loud enough to be heard by any that might ſtand without to liſten, much leſs on purpoſe to make others hear you; but with mental conceptions, or with a low pronunciation, knowing that the God you are ſpeaking to is near at hand, and can as eaſily hear the ſofteſt whiſper as the loudeſt noiſe; and he, who is fully acquainted with the moſt ſecret deſires and petitions of your heart, will return ſuch anſwers to your prayers, as ſhall openly witneſs that he heard and accepted them.

7 But when ye pray, uſe not vain repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

7 But whenever ye pray, whether it be alone or in ſocial worſhip, though ſometimes, in the great fervency of your ſpirits, ye may with good propriety and emphaſis repeat ſome important and affecting expreſſions; and, as occaſions offer, and ye find aſſiſtances from above, may be more enlarged in your requeſts and pleadings, and ſpend more time than at others; yet take ſpecial heed of empty, formal, weak and ſuperſtitious tautologies, and of multiplying words to no good purpoſe, (μη βαττολογησητε,) as the idolatrous *Gentiles* do in worſhipping their gods: For they abound in vain repetitions; and ſometimes, like *Baal*'s prieſts, (1 *Kings* xviii. 26.) lengthen them out from morning till noon, imagining that many words are needful to make their deities

ties underſtand them, or to work up their paſſions, that they may hear and anſwer them.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye aſk him.

8 Take heed, therefore, that no ſuch abſurd ſentiments of the true God enter into your minds; and that ye do not treat him as if, like the heathens, ye thought he did not underſtand your requeſts, or were unwilling to anſwer them: For your heavenly Father, who loves you, and takes pleaſure in bleſſing you, is thoroughly acquainted with all your wants and deſires, even before ye expreſs them to him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

9 That therefore ye may avoid vain repetitions, and pray only for needful things, reduce your ſupplications and pleas to what may be included in the following heads, which I am going to mention for your ſpecial direction; or let your prayers be to this effect. O moſt high and glorious God! thou art the creator and preſerver, owner and benefactor, of all men, and in a ſpecial manner the father of them that believe: Thy throne is eſtabliſhed in the heavens, where thou dwelleſt amidſt the exalted adorations and praiſes of ſaints and angels; and thou haſt made thyſelf known under theſe characters to us, that our hearts and affections may mount up to thee in heaven, and that we may think of, and ſpeak to thee, with all the awful ſolemnity and reverence, humility and ſelf-abaſement, holy truſt and confidence, that become ſinful nothing creatures in their approaches to ſuch a God and Father: O let thy infinite perfections be glorioufly exalted in the eyes of all intelligent creatures, eſpecially of the human race, that they may admire and adore, praiſe and bleſs thee, ſuitable to the various diſcoveries thou makeſt of thyſelf to them in thy works, and in thy word, that thou mayeſt be owned and honoured in their hearts, ſpeech, and behaviour, as their chief good, and higheſt end.

10 Thy kingdom come, Thy will be done in earth, as *it is* in heaven.

10 Let thy kingdom, even the Meſſiah's, which we are looking for, and in which thou wilt be moſt illuſtrioufly glorified, come amongſt us in all its light and power, ſpirituality, purity and glory, to the utter ruin of the kingdom of ſin and Satan; let his goſpel be preached far and wide, and be heartily embraced by all nations, that his throne may be ſet up in their ſouls, who in the day of his power may be a willing people unto him; and let us and them grow in light, love and peace, in faith, comfort, hope and holineſs, under the bleſſed influences of thy Spirit, in the kingdom of grace here, till we ſhall triumph together in the kingdom of glory hereafter. And O grant that we, and all who profeſs

feſs Chriſt's name, may have ſuch rich ſupplies of grace to enlighten our minds, incline our hearts, and ſtrengthen our executive powers, as ſhall enable us to yield moſt unfeigned, cheerful, and univerſal obedience to thy commands at all times, and to approve of, and comply with, thy providential will in all things, in the neareſt imitation poſſible of the ſpirits of juſt men made perfect, and of the ſinleſs angels in heaven.

11 Give us this day our daily bread.

11 And as to what concerns our preſent condition in the houſe of our pilgrimage, we humbly beſeech thee to grant us, together with the reſt of thy children, and others of our fellow creatures, a daily ſupply of food, and ſuch other good things as thou ſeeſt are moſt needful and convenient for us, in ſubſervience to thy glory and our own everlaſting happineſs, during our abode in this mortal life †.

12 And forgive us our debts as we forgive our debtors.

12 And that our iniquities may not ſeparate between thee and us, and hinder theſe, or any other good things from us, we earneſtly beg that thou wouldſt graciouſly pardon our great and numerous ſins of omiſſion and commiſſion, in heart and life, which have forfeited all enjoyments, and brought us under a debt of puniſhment to thy injured law and juſtice: And as thy thoughts and ways of mercy are as much above ours as the heavens are above the earth, we are encouraged to hope for this forgiveneſs from thee; becauſe thou haſt made it our duty, and thy grace has inclined our hearts, to forgive the offences and injuries which others have committed againſt us.

13 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

13 And that we may not ſtill further ſin againſt thee, we humbly intreat that thou wouldſt keep us out of the way of ſuch trials as might prove too hard for us; or if at any time temptation lies before us, grant us help againſt and victory over it, that we may not be entangled and enſnared by circumſtances of proſperity or adverſity, or by any allurements or terrors of this world: Deliver us likewiſe from the power of Satan, that evil one, from the corrupt inclinations of our own hearts, from all practices of iniquity, and from the troubles and ſufferings that ſin in ourſelves or others might bring upon us; and at laſt raiſe us up to that bleſſed ſtate, where we ſhall be entirely free from all temptation, ſin and ſorrow, for ever: For univerſal dominion, almighty power, and every thing that is great and glorious, belong unchangeably without beginning or end to

NOTE.

† *Bread* is put for all ſorts of proviſion; and *daily bread* (επιουσιον) may ſignify either the food that is needful for the preſent day, or from day to day as long as we live.

to thee; thou haſt an undoubted claim to them; and it is our earneſt deſire, that we, with all thine, as in duty bound, may everlaſtingly celebrate their praiſes. Amen. So let all this be; and ſo we humbly hope it ſhall be, in anſwer to what we have been praying for †.

14 For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you:

14 It is after this manner that your petitions are to be offered up to God; and here ye have one thing in particular, which ye never heard of before, but is matter of great neceſſity and importance, *viz.* That ye are to beg of God to forgive your offences, even as ye ſhould and do forgive the offences of others againſt you: For if God has made this your duty, it ſhews, *there is forgiveneſs with him*

NOTE.

† This may juſtly be eſteemed an excellent model of the petitionary part of prayer, together with ſuch pleas to enforce it, as are taken from God's infinite and exalted perfections, from his univerſal dominion, and from his kind diſpoſitions and benefactions, as a heavenly Father, to whom belong the kingdom, power, and glory, for ever; and all this is admirably and moſt peculiarly ſuited to the then preſent diſpenſation, which was introductory to the Meſſiah's kingdom, that was ſoon to break out in illuſtrious light and grace, to the overthrow of all the powers of ſin and Satan: And as theſe petitions ſeem to have been *introductory* to the then approaching diſpenſation, in which Chriſt's perſon, mediation, and benefits, were to be clearly manifeſted by the goſpel, and all bleſſings were to be explicitly aſked in his name; ſo it was too ſoon as yet for him to give directions to his diſciples about expreſsly mentioning his name in their prayers, as he afterwards did, when he came to ſettle the manner of evangelical worſhip. It therefore ſeems very evident, that this plan of prayer cannot be looked upon as completely fitted to goſpel-days: And I would humbly propoſe it to conſideration, whether, inſtead of the paraphraſe I have given upon it in conformity to the concurring judgment of all the expoſitors I have ſeen, the following ſhort ſketch may not expreſs its chief and more immediate ſenſe, conſonant to the circumſtances of the time and diſpenſation in which it was delivered, as well as to the occaſion of Chriſt's directing to a proper method for preventing vain repetitions and a multitude of words in prayer.

"O Father of thy people *Iſrael*, who "art not confined to any temple or place "upon earth, but haſt thy habitation by "way of eminence in heaven, let thy "name now be ſanctified in a more "glorious manner than it ever has been "in ages paſt: Let the kingdom of the "Meſſiah, which we are looking for, be "ſet up without delay amongſt us; and "under its light, grace, and power, let "thy will be done with all ſincerity, "cheerfulneſs, and univerſality on earth, "as it is in heaven. In the perilous "times that will attend the erecting of "this kingdom, give us a daily ſupply "of ſuch good things as ſhall be needful "for the body; and forgive our ſins, "which make us unworthy of this and "every other mercy, and which might "juſtly obſtruct thy ſetting up this king-"dom amongſt us, or might exclude us "from its bleſſings: Forgive theſe in "like manner as, under this new diſpen-"ſation, we are eſpecially called, and "hope to be inclined, heartily to for-"give others offences againſt us. And "let no temptations of Satan, or of this "preſent world, ever prevail to keep us "out of this kingdom, or to make us act "contrary to its obligations, and de-"prive our ſouls of its bleſſings: But de-"liver us from the evil one, that great "enemy, who will do all he can to pre-"vent the Meſſiah's intereſt taking "place in ourſelves, or in the world: "Deliver us likewiſe from the evil luſts "of our own hearts that would oppoſe "it, and from the terrors of this evil "world that would diſcourage our em-"bracing it. And we humbly preſent "theſe petitions, O heavenly Father, to "thee, in hopes of being heard and anſ-"wered becauſe it is thy kingdom that "we deſire may be exalted, and thy "power is able to eſtabliſh it, and thou "wilt have the glory of it. Amen. ſo "let it be uncontroulably and for ever."

him that he may be feared, (Psal. cxxx. 4.); and if ye have obtained so much mercy from him, as to have this disposition wrought in your own hearts towards them that offend you, this is a comfortable evidence of the efficacy of his grace in you, and may warrantably encourage your expectations that he will also bestow forgiveness upon you, according to his promise, that *with the merciful he will shew himself merciful.* (Psal. xviii. 25.)

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

15 But if your own hearts are implacable, and disinclined to forgive others, ye in vain expect that God should be merciful in forgiving your much greater provocations: Let no such man deceive himself; for while this is his indulged and prevailing temper, all his prayers, for the pardon of his own sins, are a contradiction to the design of my gospel, a mockery of God, and an abomination to him.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

16 There is likewise another hypocritical practice, which I must caution you against: When at any time ye keep a private fast, on a religious account, be not like the ostentatious and dissembling *Pharisees*, who take pains to make people know which are their fasting days; and put on outward appearances of sorrow, instead of being truly humbled before God, by inwardly afflicting their souls: They chuse to go abroad, though the chief work of those days lies at home; and they affect melancholy, mournful, and dejected looks, dirty faces, and negligent slovenly airs, that they may be cried up for wonderfully pious and mortified men, on account of their often setting apart days for solemn humiliation and extraordinary devotion: I tell you of a truth, this is the reward they seek, and this is all that they shall have.

17 But thou, when thou fastest, anoint thine head, and wash thy face;
18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

17, 18 But when you would keep a private fast, do not make any remarkable alteration in your countenance, dress, and public behaviour; nor affect any shew of humiliation and fasting, for others to take notice of it; but conceal it as much as may be from men: And though you are to abstain from the delights of nature, and its usual repasts, that you may thereby exercise self-denial, and be the fitter for the other duties you are then called to; such as great searchings of heart before the Lord, ingenuous confession of sin, deep contrition and humiliation for it, serious meditation and solemn prayer; yet let all this lie between God and your own souls alone, while no other eye sees you; and your heavenly Father, who is intimately acquainted with all your most secret transactions with him, will

publicly own and bleſs you in this world, and in that which is to come.

19 Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal.

19 One great means of preſerving you from all this hypocriſy is, to take heed of too highly eſteeming, and being carried away with the honours and advantages of this world: Let not therefore your chief ſolicitude and pains be laid out in getting and hoarding up earthly treaſures, which are of a decaying nature, like the richeſt garments that are conſumed by moths; and like ſilver and gold, which are eat up with canker and ruſt, and are continually a temptation to thieves to break in upon you, and rob you of them; and are expoſed to numberleſs other hazards.

20 But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal.

20 But, above all things elſe, eſteem, and let your chief ſolicitude and pains be laid out in a purſuit after heavenly treaſures; ſuch as the favour of God, and the graces of his ſpirit here, and a complete enjoyment of him hereafter, which are ſubject to none of theſe uncertainties, loſſes, and decays:

21 For where your treaſure is, there will your heart be alſo.

21 For that which ye reckon upon as your chief treaſure, will command your thoughts and affections, your aims and purſuits; and ſo ye will be either earthly or heavenly minded, and all your happineſs will be either mean and periſhing, or great and everlaſting, according as earthly or heavenly things are the chief good in your account.

22 The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light.

22 A true ſpiritual judgment to diſcern things that differ, is of vaſt importance in this caſe; for as the eye guides the body, ſo the judgment directs the will and affections. As therefore, if the eye be clear and free from vitiating humours, that would give it a wrong view of objects round about it, the whole body will be regularly conducted to perform the various offices of life; ſo if, the heart being weaned from this world, your mind hath a right and clear diſcerning of the excellency of ſpiritual things, all the other faculties of the ſoul will be well directed in their purſuits after them.

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs?

23 But as, on the other hand, if the eye be blind, or tinged with any vitiating humour, the whole body will be in the dark, or directed very wrong; ſo if, through an inordinate affection to this world, your underſtanding is blind to ſpiritual things, or makes a corrupt or wrong judgment about their truth and excellence, all the other faculties of the ſoul will be miſguided and perverted by it, to your own unſpeakable loſs and perdition.

24 No man can ſerve two maſters: for

24 No man can, at one and the ſame time, heartily and truly ſerve two maſters of contrary tempers, demands,

for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

demands, and interests; for he will in his own inclination, and must of necessity in the nature of things, dislish and neglect the service of one of them, whilst he chuses and cleaves to the service of the other: This is the case with respect to God, and the treasures * of this world, which, in direct opposition to each other, demand that the soul, with all its powers, be entirely devoted to themselves respectively; and if ye herein give the preference to worldly things, your hearts are not right with God, and cannot possibly love and serve him, who will not admit of any rival, much less of any supreme, or superior to himself.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

25 Therefore I say unto you, Do not rend and cut your hearts with care; (μη μεριμνατε) nor be anxiously, uneasily, and distrustfully solicitous, even about the necessaries and conveniencies of this present life, such as meat and drink, and raiment for the body; much less be so about its superfluities, dainties, and fine apparel, as if your happiness were bound up in such sort of things as these; but in the way of dutiful diligence, to which the providence of God calls you, depend with quiet and undivided hearts upon him, for a supply of such things as, in his infinite wisdom, he sees are best for you: And in case his providence, by sickness or otherwise, disables you from following any secular business to get your bread; or calls you off from it, that ye may spend your time and labour in his service, as ministers in my kingdom; still calmly commit yourselves by faith to him for all the temporal supplies that are requisite for the body: For what reason can there be to doubt that he, who at first was the Author of your life and being, without your own care or concern about them, or any way contributing towards them, will not afford you such things, in the way of his providence, as are needful for their maintenance and preservation, as long as he designs to continue their existence? he who has done the greater, shall not he do the less?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they?

26 Consider the various ranks of creatures that are below you: And as to *food*, observe how the birds live and are provided for, merely by the kind hand of God: For they neither provide for themselves, by preparing their own meat, or heaping up stores against a day of want; and yet your heavenly Father preserves and supplies them with necessary and convenient provisions. And do not ye think, that

NOTE.

* *Mammon* is a *Syriac* word, signifying riches, gains, or treasures, which are the idols of carnal hearts in opposition to the true God.

ye, my diſciples and my miniſtring ſervants, are creatures of a more excellent make, and greater conſideration in the world, than they; and that your heavenly Father loves you better, and makes a higher account of you, than them? why then ſhould ye ſuſpect that his providence will not take good care to feed you with food convenient for you?

27 Which of you by taking thought can add one cubit unto his ſtature?

27 Beſides, all your anxious, carking, diſtracting, and diſtruſtful cares can be of no advantage to you; for, after all, none of you can poſſibly, by any contrivances of your own, or by any means within the power of your hands, add the leaſt meaſure to the ſtature of your bodies, or to the length of your age (επι την ηλικιαν). All theſe things, with whatſoever elſe concerns your body and life, entirely depend upon the providence of that God, who, without any care of yours, at firſt gave them. Why then ſhould ye not ſtill rely upon his all-governing management to nouriſh and preſerve them?

28 And why take ye thought for raiment? Conſider the lilies of the field how they grow; they toil not, neither do they ſpin.

28 And as to *cloathing*, why ſhould ye be ſolicitouſly concerned, or over-thoughtful about that? Think of the flowers of the field: However expoſed they are to many dangers that ſurround them abroad, from the air, and from men and beaſts; yet, under a divine care, they grow up in all their beauties, without any thought in themſelves, or any pains to get and put on their various rich adornings.

29 And yet I ſay unto you, that even Solomon in all his glory was not arrayed like one of theſe.

29 And yet I tell you, that even that greateſt and moſt ſplendid king, *Solomon* himſelf, in the midſt of all his delicacy, pomp, and grandeur, was in no compariſon ſo fine as one lily or tulip; ſo inimitably ſuperior are the beauties of God's works of nature to thoſe of all the works of art.

30 Wherefore if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

30 If, therefore, God ſo curiouſly decks theſe flowers, which are indeed but poor vegetables, that may be called the graſs of the field, and that are deſigned but for a very ſhort continuance; one day flouriſhing in the field, and the next conſumed in heating the oven; what room have ye to diſtruſt his fatherly care in providing ſuitable apparel for you, who are ſent into the world for nobler purpoſes, and are the objects of his ſpecial providence? Surely your faith is exceeding low indeed, if ye cannot rely upon him for ſo ſmall a thing as this: And as your bodies muſt ere long be conſumed in the grave, it is ſhameful unbelief to diſtruſt him for ſo little a while as ye have to live upon earth.

31 Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or where-

31 Be not, therefore, anxiouſly and diſtruſtfully ſolicitous at any time about worldly things, turmoiling yourſelves with thoughts about what ye ſhall do for meat, drink, and clothes; or in what manner,

wherewithal shall we be cloathed?

manner, and with what sort of provisions and apparel, ye shall be supplied:

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

32 For these are the poor, low, mean things, that the heathen, who know not God and his government of the world, and have no trust in him, nor assuring prospects of a better life, are perpetually teazing themselves about, and hunting after, as their all; but this is utterly unworthy of, and beneath you, my disciples, who know better, and have nobler hopes, under the light and grace of divine revelation. It is a shame for you, who have the promises of this life, as well as of that which is to come, and profess to trust God with your souls, not to trust him with your bodies too; for your heavenly Father is thoroughly acquainted with all your wants, and with the proper methods of relieving them. Do not, therefore, so far dishonour his fatherly love and care, as to suppose that he will not give you what he knows is needful for you, relating to this present state and world, as well as the next; and do not distress yourselves with a care, that is so needless for you, and so easy to him.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

33 But let it be your first and principal concern to mind the things that pertain to the glory of God, and the salvation of your own souls, as set before you in my gospel: Seek without delay, and with the utmost earnestness, before all things else, the rich advantages of the kingdom of grace and of glory, and the righteousness which belongs to that kingdom; both the righteousness of faith, which I am sent of God to bring in by my obedience and sufferings unto death, and the righteousness of personal holiness and obedience in heart and life, which I am come to enjoin upon my disciples, and to propagate in them by a work of regeneration and sanctification: Begin every day with seeking these, by the aids and assistances of my Spirit, and lay hold on every opportunity for it; be sure that ye take up with nothing short of a saving knowledge, experience, and enjoyment of them: And as for all the necessaries and comforts of this life, so far as God sees them best for you, he will certainly add them by way of overplus.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself; sufficient unto the day

34 Upon the whole, therefore, be content with such things as ye have; and, going on in the way of present duty, take heed of anticipating troubles by unbelieving fears, and distracting cares about time to come; for God, *whose mercies are new every morning*, (Lam. iii. 23.) and who has promised, that, *as your days, so your strength shall be*, (Deut. xxxiii. 25.) can easily prevent the evils ye fear, or

enable

day is the evil thereof.

enable you to bear them, and carry you through them with rich advantage: To-morrow's miseries will bring along with them to-morrow's mercies; and it will be time enough to be distressed with future wants and trials, when they unavoidably come to be present, and could not be prevented by any prudent foresight: The troubles of the current day are enough to exercise all the strength and grace of that day; and, therefore, it is not only needless and foolish, but injurious and unwarrantable, to add the imaginary evils of the morrow, to the real difficulties that already attend you.

RECOLLECTIONS.

A shew of piety is all mere pretence and mockery, and does not deserve to be called religion; much less can it be evangelical, and acceptable to God, unless the heart be in it with governing aims, not at our own reputation and worldly interests, but at his glory. In every thing our requests should be made known to God, as a Father, according to his direction and will; not with vain repetitions, as if we were to be heard for much speaking; but with earnest pertinent addresses, under a sense of duty, and of his being able and ready to answer us. And what need have we to look inwards and upwards, that our hearts may be right with God under the influence of his Spirit; that our principles, motives, and views, may be sincere and spiritual, in our fastings, prayers, alms-deeds, and all religious duties and services, as being always under his eye; and that we may be approved of him, and accepted in his sight, through Jesus Christ, however we may stand in the opinion of men! Alas, what a poor reward is the vanishing breath of popular fame, compared with the love and favour of God, and the honour that comes from him! And yet this is all the advantage that hypocrites will get by their religion. And what is all this pitiful, perishing, and uncertain world, compared with the great, solemn, and eternal realities of the heavenly inheritance! And yet, how fond are we naturally apt to be of things here below; how eager in our contrivances and labours, hopes and fears, wishes and cares, about them; and how indolent and unmoved about the things of God and glory! but that which commands our hearts, is the treasure we chuse.—A little of earthly things is really enough to answer the wants of animal nature: How moderate then should we be in our appetites, desires, and cares, about food and raiment, and the good things of this life! how contented with such a share of them as God orders us! and how satisfactorily may his children trust in him, that they shall never want any thing which he knows is best for them! He that takes care of birds and flowers, will never neglect them, who are so much higher in his account. It is sinful and heathenish to distrust him, and all our carking care about the body is unprofitable and vain. But we must have spiritual and heavenly blessings in abundance, to satisfy the cravings of an immortal soul: Here then is a loud call to be earnest and early in our inquiries and pursuits; and here is room enough for growing desires, cares, and pains, in God's way, to amass together as much as possible of these sure and incorruptible treasures; and he that can be contented with but little of these, is like to have none at all. O with what superior impression should Christ, and the righteousness and blessings of his kingdom of grace and glory, command the believer's faith and hope, love and joy!

CHAP.

CHAP. VII.

The concluſion of Chriſt's ſermon about raſh cenſures, importunate prayer, the difficulty of getting to heaven, and the danger of falſe teachers, 1,—20. *The application of the ſermon, and the effects it had upon the hearers,* 21,—29.

TEXT.

JUDGE not, that ye be not judged.

PARAPHRASE.

TAKE heed that ye be not unmerciful and ſevere in cenſuring others, and indulging unreaſonable jealouſies about them; and never venture upon peremptorily judging of their eternal ſtate, as if ye were the arbiters of life and death, leſt they be as ſevere againſt you, and eſpecially leſt ye provoke the righteous God to paſs judgment without mercy upon you.

2 For with what judgment ye judge, ye ſhall be judged: and with what meaſure ye mete, it ſhall be meaſured to you again.

2 For in the ſame manner that ye deal with others in judging them, whether it be with rigour, or with charity, ye muſt expect to be dealt with by men, and eſpecially by God in the great day of account.

3 And why beholdeſt thou the mote that is in thy brother's eye, but conſidereſt not the beam that is in thine own eye?

3 And how unreaſonable, unbecoming, and unrighteous is it, for any of you to be ready to ſpy every little fault, and aggravate it with ſeverity, in your brother; and at the ſame time (as is uſual with cenſorious perſons) to take no notice of, or to excuſe, extenuate, and indulge, much greater crimes in yourſelves †?

4 Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

4 Or with what face, and to what good purpoſe, would you offer to condemn, correct, or reprove your brother for leſſer ſins? or indeed how can you ſee to do it, with due diſcerning, while your own heart and life are corrupted, and your own judgment is blinded, with much more heinous crimes?

5 Thou hypocrite, firſt caſt out the beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye.

5 What is this but the groſſeſt hypocriſy, under a pretence of zeal againſt ſin? If, therefore, you would attempt any thing of this kind, with judgment and conſcience, with decency and authority, and to good purpoſe; in the firſt place begin at home, and reform what is amiſs in yourſelf, and then you will be well qualified to ſet about the reformation of others.

6 Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leaſt they

6 And yet, even then, it is to be managed with prudence and diſcretion: The beſt counſels and reproofs are not to be unſeaſonably thrown away upon hardened, profane, and incorrigible ſinners; who, inſtead

NOTE.

† Dr. *Lightfoot* tells us that this was a known proverb among the *Jews;* the *mote* ſignifying a ſmall ſin, and the *beam* a great one.

they trample them under their feet, and turn again and rend you.

inſtead of taking them well, or being the better for them, would be enraged by them, and turn upon you with reproaches, ſcorn, and fury, like ſnarling dogs, that are unworthy of, and defy all attempts to ſweeten them; and, like filthy and ſurly ſwine, who would be as much offended at flinging a pearl before them, as if it were a ſtone thrown at them, would trample it under foot with indignation and contempt, and would run at you to tear you in pieces; and they, after all, would ſtill continue to be like a dog, that returns to his own vomit again, and like a ſow to her wallowing in the mire.

7 Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you;

7 But that ye may be enabled to put the inſtructions I have been giving into practice, do not ſet about theſe duties in your own ſtrength, but with a conſtant dependence on divine grace. Be inſtant in prayer, with faith and fervour; aſk wiſdom and aſſiſtance of God, as well as all the other bleſſings ye need, and he will grant them; ſeek them in the way of duty, and in the uſe of all appointed means of grace, and ye ſhall ſurely obtain them; knock importunately and repeatedly at the door of mercy for them, and God will open it to your relief.

8 For every one that aſketh, receiveth; and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

8 For whoſoever thus prays with faith and fervour, and wreſtles with importunity and perſeverance in prayer, for what is agreeable to the will of God, ſhall not pray in vain: He aſks, and has; he ſeeks, and finds; he knocks, and the door of mercy opens to him; whilſt he is yet ſpeaking, his heavenly Father hears him; and all the bleſſings of the promiſes are made his own; he has an intereſt in them, and ſhall be partaker of them, in God's way and time, as far as is fit and needful for him here, till all ſhall be perfected hereafter.

9 Or what man is there of you, whom if his ſon aſk bread, will he give him a ſtone?

9 Is there even among yourſelves, any man ſo moroſe and ill-natured as to deny the petition of his own child when he begs what is proper and neceſſary for him; or to put him off with ſome other thing that would be as uſeleſs, as if he were to give him a ſtone inſtead of a piece of bread?

10 Or if he aſk a fiſh, will he give him a ſerpent?

10 Or, were his ſon to perſiſt in his importunity, would he do any thing ſo injurious as to give him a ſerpent to wound and deſtroy him, inſtead of a fiſh to feed and nouriſh him?

11 If ye then, being evil, know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good

11 If therefore men, who are depraved, perverſe, and froward creatures, have nevertheleſs ſo much natural affection for their children, as to be ready to grant them ſuch things as they know are good for them, how much more will your heavenly Father, who has put all the compaſſion into the hearts of parents, that is found in them toward their offſpring,

good things to them that aſk him?

ſpring, and whoſe tender mercies are infinite, freely beſtow upon his own children ſuch things as his unerring wiſdom ſees are really good for them, when they, relying on his care and conduct, faithfulneſs and grace, earneſtly beg them of him.

12 Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets.

12 If then God is ſo gracious as infinitely to exceed the expectations of kindneſs which ye might reaſonably hope for from the moſt affectionate and tender earthly parent; and if ye, under his influence, would act up to the various particular inſtructions that have been given you; ſee that in every thing your dealings with others be juſt in the ſame manner, and with the ſame upright, kind, and compaſſionate temper, as ye reaſonably would expect from them toward yourſelves, were they in your circumſtances, and ye in theirs: For this is the ſum of all that is contained in the law and the prophets, concerning the duty ye owe to your neighbour.

13 Enter ye in at the ſtrait gate: for wide *is* the gate, and broad *is* the way that leadeth to deſtruction; and many there be which go in thereat;

13 And, as ever you would be holy and happy, according to the deſign of my kingdom, ye muſt enter in at the ſtrait gate of regeneration, faith, and repentance, however ſelf-humbling, and ſelf-denying it may be: For the entrance into, and progreſs in the way of ſin and ſelf-ſeeking, that leads to everlaſting miſery and ruin, is wide and open; it is agreeable to the corrupt inclinations and indulgences, pride and hypocriſy, that mankind are naturally fond of, and puts little or no check or reſtraint upon them: And there are great multitudes that go into, and go on in this way, to their dreadful and eternal perdition.

14 Becauſe ſtrait *is* the gate, and narrow *is* the way which leadeth unto life; and few there be that find it.

14 But the entrance into my kingdom, by the new birth, is painful and difficult; and the way of true religion and holineſs, the end of which is everlaſting life, is a way of reſtraint, being hedged in by God's law; and a way of affliction, (τεθλιμμενη η οδος) beſet with many tribulations, as with a hedge of thorns: It is rough and diſagreeable to fleſh and ſenſe, and to the pride of human nature; and there are but few that care to preſs into it, and go on with perſeverance.

15 Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves.

15 Take heed of falſe teachers who preach any thing contrary to this doctrine, and pretend to lead you in an eaſier and wider path to eternal happineſs: They put on ſpecious appearances, wear a diſtinguiſhing garb, and make outſide ſhews of ſanctity, meekneſs, and concern for your good, which carry the likeneſs of my prophets, and of the qualities of ſheep; but they have indeed the temper and deſign of rapacious wolves; they are under the

dominion of their own lusts, and seek to pervert and make a prey of you, to their own carnal ends, and to your eternal destruction.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

16 But as ye may discern one tree from another by the fruit it bears; so ye may distinguish these from my faithful servants, by the evil tendency and influence of their doctrine; and by the pride, covetousness, or sensuality of their lives and conversations. For as thorns cannot produce grapes, or thistles figs; but they, and all other trees, bear such sorts of fruit as are answerable to their nature and kind:

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

17 Even so every good man, whose principles are right, and whose heart is changed and sanctified by the grace of God, brings forth fruits of righteousness and holiness in spiritual, useful designs and actions; and every unregenerate man, whose principles are wrong, and whose heart is under the dominion of sin, brings forth fruits of unrighteousness and iniquity in evil intentions and works.

18 A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit.

18 The good man cannot carry on designs and practices of wickedness, either in a private or public character, it is contrary to his renewed nature so to do; and the unregenerate man cannot carry on designs and practices of true religion and holiness, he has no principles capable of producing them.

19 Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.

19 How fair soever peoples professions and appearances may be; yet if their principles are unsound, and their lives immoral; if their doctrines do not tend to holiness, and their conversation be not answerably good; they, like barren trees, that only cumber the ground, shall in the righteous judgment of God be cut down by death, and cast into everlasting burnings.

20 Wherefore by their fruits ye shall know them.

20 By these different fruits, therefore, of sinful and holy principles, dispositions, and actions, ye may distinguish false teachers and pretenders to religion from my servants and true disciples; and by these ye may know their different ends.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

21 For it is not every one who makes an outward profession of religion; no, nor who in words owns me for his Lord and Master, and calls upon my name with a seeming zeal and fervour; much less is it any one who does these things only in a cold and formal manner, that shall enter into my kingdom of grace and glory: But they shall be admitted thither who are brought heartily to embrace and comply with the will of my heavenly Father, by believing in me whom he has sent, and by yielding unfeigned obedience to his commands.

22 Many

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

22 Many will flatter themselves with vain hopes; and, when their fears begin to rise in the awful days of death and judgment, will betake themselves to false refuges, and with horror and surprise will plead in an appeal to me, saying, Lord, have we not preached the gospel under thy commission? and have we not had even the faith of miracles to cast out devils, and to do many other great and marvellous works in thy name? wilt thou not therefore now receive and own us for thy disciples, and bestow upon us the reward of eternal life which we expected?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

23 But (*και*) I will reject all their vain pleas, as utterly insufficient, saying in a judicial way to them, I all along knew you to be secret hypocrites, while ye were professing and preaching in my name, and doing the miraculous works which I ordered to be wrought by your hands, not for your own sakes, but for the confirmation of my gospel and the good of others; and therefore I never esteemed or † approved of you as my true disciples and servants; nor will I now own and accept you as such: I now banish you from my blessed and glorious presence, to everlasting misery and despair, O all ye wilful transgressors.

24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

24, 25 Since therefore something more than a bare profession and external privileges is necessary to salvation, whoever hears, and seriously considers, embraces by faith and love, and acts according to the doctrines I have been delivering, he may be compared to a thoughtful, prudent, and skilful man, who, in prospect of danger, builds his house upon a rock, that it may be secure, and whose expectations are answered in the event; for when storms, and rains, and floods, come to beat ever so furiously upon that house, it stands fast, because its foundation is immoveable: So he who receives and observes my instructions, builds upon a firm and solid bottom that will never fail him; I will be like an eternal rock underneath him, and his hope in me shall never make him ashamed; for whatever temptations and persecutions, doubts and fears and dangers, may assault him, in life or death, he shall not miscarry, but shall stand in judgment at last, because he is founded upon the Rock of ages.

26 And every one that heareth these

26, 27 On the other hand, whoever hears my instructions, but disregards them, and never puts them

NOTE.

† As our blessed Lord could not be ignorant of their characters, this is a plain instance of *knowledge* being put for approbation; as it likewise is in *Psalm* i. 6. and 1 *Cor.* viii. 3. Accordingly (*ου γινωσκω*) *I know not*, is rendered *I allow not*, Rom. vii. 15.

these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the rain descended, and the floods came, and, the winds blew, and beat upon that house: and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

them into practice, may very properly be compared to an inconsiderate careless man, who builds his house upon a loose and sandy foundation; for when storms and rains beat upon the superstructure, it is easily overturned and utterly destroyed, as having no good bottom to keep it from sinking and falling in its own ruins: So the mere, empty, hypocritical professor of religion, has nothing to support or secure him in an hour of temptation and danger, much less in the day of death and judgment; but must inevitably perish, and that with great aggravation of his sin and folly, and to his dreadful disappointment for ever.

28 When Jesus had concluded this sermon, the common people that heard him were filled with wonder and admiration at the excellence of his discourse, though without any saving effect upon many of them.

29 For the nature of his doctrine, and the manner of his delivering it, were such, that he appeared, even to them, to speak with surprising majesty and authority, and with an evidence of truth and importance which could not be contradicted; and not with the trifling formality, and according to the uncertain traditions, of their *Rabbies*.

RECOLLECTIONS.

All our religion should begin at home; and instead of being uncharitably severe in censuring others, we should be carefully looking into our own hearts and ways, observing and condemning all that is amiss in ourselves, and labouring by divine grace to reform it: Without this, what will all our pretended zeal, professions of Christ's name, gospel-privileges, prayers, and either preaching or hearing of the word, come to? And what a dreadful disappointment will many formalists in religion meet with at the last day! Our corrupt hearts must be changed by renewing grace, before we can be truly holy in our lives; and our principles must be right before our practices can be so. The best way therefore of knowing persons and doctrines, is by their fruits, according as they are agreeable to the word of God or not.—How should we dread the thoughts of following the multitude to do evil, lest we follow them into hell; or of building our hopes of happiness on insecure grounds, lest they fail us to our final destruction! And how earnest should we be in our applications to a throne of grace, that we may go along with the happy few to everlasting life, or may be wise unto salvation! Blessed be God for the high assurances we have, that the humble, importunate prayer of faith shall not be in vain; that our heavenly Father will, in the riches of his mercy, hear and answer us, and freely bestow the best of blessings upon us; and that by a faith that is productive of real holiness, we shall rest on a sure foundation, weather every storm, and get safe to glory. But, O how concerned should we be, not only to hear and admire the doctrines of Christ, but to be savingly acquainted with them!

CHAP.

CHAP. VIII.

Christ's cleansing a leper, 1,—4. *Healing a palsy and fever*, 5,—18. *Discoursing with two persons about following him*, 19,—22. *Stilling a tempest*, 23,—27. *And casting out devils*, 28,—34.

TEXT.

WHEN he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

PARAPHRASE.

WHEN Jesus had made an end of his sermon, and came down from the mount where he preached it, vast multitudes of people went after him.

2 And as he preached to them, so he frequently took opportunities of confirming his doctrine by miracles: Among these, we have a remarkable instance of one wrought on a man over-run with a leprosy, which the *Jews* used to look upon as an unclean distemper that was inflicted by the immediate hand of God, in token of his displeasure, and could not be cured by human art, (2 *Kings* v. 7.) This leprous person came to Jesus; and, throwing himself at his feet for mercy, begged that he would take pity on him, saying, Lord, I verily believe that, if thou pleasest, thou art able to cleanse me from this otherwise incurable disease.

3 And he no sooner applied to Christ with this faith, but he effectually answered it; and, touching him with his hand, said, with the majesty and authority of a God, I am as ready as thy faith can be; *I will;* what thou askest is granted; I say unto thee, Be thou clean: And so powerful were his words, that the man was in that very instant cleansed of his leprosy: He spake, and it was done; he said, Let it be so, and it was so.

4 Hereupon Jesus, as was customary with him, charged the man that he should not immediately divulge the miracle to any one, thereby designing to avoid all appearances of ostentation, and all unnecessary occasions of provoking the envy and rage of the *Pharisees:* But he bid him go directly and submit himself to the examination of the priest, who, by divine appointment, (*Lev.* xiii. 2, *&c.*) was to judge of lepers and of their cleansing; and upon the priest's pronouncing him to be clean, Jesus farther enjoined him to offer the sacrifice which, in such cases, was required by the law of *Moses*, (*Lev.* xiv. 4, *&c.*): And he ordered him to do all this, that it might be a legal proof to the *Jews* of the truth of the miracle, of his own divine power who had

had wrought it. and of his regard to *Moſes*'s law; and that it might be a witneſs againſt them, if, after this, they ſhould reject him.

5 And when Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him,

6 And ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented.

5, 6 And when Jeſus returned back to *Capernaum*, where he now dwelt. (chap. iv 13.) there came a ‡ centurion, that is, a captain over an hundred of the *Roman* ſoldiers, to entreat him on the behalf of a ſervant, for whom he was greatly concerned, ſaying, Lord. a ſervant of mine lies at my houſe dangerouſly ſick of a palſy, in very great diſtreſs, and paſt relief from phyſicians; I humbly beſeech thee to ſhew thy power and compaſſion in healing him

7 And Jeſus ſaith unto him, I will come and heal him.

7 And Jeſus, deſigning to make this man's faith ſtill more manifeſt, and thereby to reprove the obſtinate infidelity of the *Jews*, immediately declared his willingneſs to go to his ſervant, and reſtore his health.

8 The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldſt come under my roof: but ſpeak the word only, and my ſervant ſhall be healed.

8 The centurion hereupon anſwered, ſaying, Lord, this is too great an honour for me, who am a *Gentile*. and a great ſinner; I am utterly unworthy that thou ſhouldſt ſo far condeſcend as to come into my houſe; neither is there any need that thou ſhouldſt do this, in order to the cure, which I humbly beſeech thee to work: I believe that thou canſt heal at a diſtance, as well as where thou art preſent; and if thou wilt pleaſe only to command it, I am ſatisfied my ſervant ſhall be recovered from his ſickneſs: Thy ſaying it, I know, will be thy doing it.

9 For I am a man under authority, having ſoldiers under me: and I ſay to this *man*, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doeth it.

9 For ſuch a poor creature as I, who am only a little inferior officer, can order the ſoldiers under me to go, and come, and do this or that, as I pleaſe; and they immediately obey me: How much more canſt thou, who haſt ſovereign power over all diſtempers, command off this from my ſervant, wherever thou art, and whenever thou wilt.

10 When Jeſus heard *it*, he marvelled, and ſaid to them

10 When Jeſus heard this anſwer, though he could not be ſurpriſed at it as if he had not foreſeen it; for he both wrought the faith that diſcovered itſelf in ſo wonderful a manner, and knew what was in all men; yet he publicly expreſſed himſelf

NOTE.

‡ It appears from *Luke* vii. that the centurion in his great humility thought himſelf unworthy to come to Chriſt; and therefore did not at firſt come himſelf, but ſent others whom he looked upon to be more worthy; and as theſe were his proxies, and ſpake the words he ordered them, ſome ſuppoſe that they, according to the language of the *Jews*, were reputed as the man himſelf, and he was ſaid to do that, which he did by them: But it ſeems probable that at laſt, as Chriſt drew nearer, the centurion himſelf came, and ſpake in this manner to him.

them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel.

himself with an air of great admiration at it, to intimate that it was exceeding rare and excellent, and to make it the more taken notice of, saying to the disciples, and others that were with him, This is a noble instance of strong and humble faith indeed! truly, I have not hitherto met with any thing like it, no, not among those that I have healed of the children of *Abraham* themselves, to whom pertain the covenants and the promises, and who have had the advantage of sitting under my ministry, and seeing more effects of my power than this man ever was acquainted with.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

11 And I assuredly tell you, that this is only a pledge of what shall be hereafter: For many of the *Gentiles* shall come from all parts of the world, at the greatest distance from each other, even from the rising of the sun to the going down of the same; and shall be admitted into the covenant made with *Abraham*, *Isaac*, and *Jacob*, to inherit the blessings of the kingdom of grace here, and to be received to a state of rest and honour, and delightful entertainment with them, in the kingdom of glory hereafter.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

12 But, on the other hand, many of the natural seed of *Abraham*, who glory in their privileges, and are visibly in covenant with God, shall, for their obstinacy and unbelief, be cut off from their federal relation to him, and excluded, like out-cast *Gentiles*, from the privileges and blessings of the gospel kingdom here; and shall be banished from the kingdom of glory hereafter, to that hideous darkness that is without †, where they must dwell who are shut out of heaven; and there they shall bitterly lament, with the utmost rage, horror, and despair, to think what blessedness they have sinned away, and what miseries they have brought upon themselves.

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

13 And when he had spoken thus to them that were with him, he turned to the centurion, and said, Your petition is granted; go back to your house, and be assured that, according to your faith, I have spoken the word, and your servant is restored. And so the event proved; for at that very time it was found that he was miraculously healed.

14 And when Jesus

14 After this, Jesus withdrew from the multitude, and went into the house where *Peter* dwelt, his

NOTE.

† Some think that here is an allusion to marriage-feasts among the *Jews*, who used to have them at night in a room adorned with abundance of lights; they that were not admitted among the guests, were shut out in the dark, and deprived of all the delights of the entertainment.

Jesus was cōme into Peter's house, he saw his wife's mother laid and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministred unto them.

his wife's mother living with him; and there he saw her lying on the bed, sick of a fever.

15 And his compassion being moved, he took her by the hand, not to feel the pulse, as physicians use to do, but to raise her up, (*Mark* i. 31.) or to give the signal of his healing her: And his touch was as effectual in this case, as his word was in others; for the fever immediately went off, and her strength was entirely restored at once; so that she instantly got up, and went about the business of the family, to provide for and serve their welcome guest. as a demonstration of the surprising miracle Christ had wrought upon her, and as a testimony of her love and gratitude to him.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick;

16 This being on the Sabbath-day, (*Mark* i. 21,—31.) as soon as evening came on, and the Sabbath † was ended, the people came to him, and brought with them abundance of sick persons, and such as were possessed with devils, that he might relieve them: And so great was his mercy towards them, and his power for their help, that barely by speaking a word, like the sovereign Lord of all, he dispossessed the evil spirits, and healed the diseases of all that came to him for cure, how bad soever their condition had been;

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

17 That *Isaiah*'s prophecy of the Messiah, saying, (chap. liii. 4.) *He has borne our griefs, and carried our sorrows*, might be fulfilled in him, not only by his *bearing our sins in his own body on the tree*, (1 Pet. ii. 24.) and so suffering for them in our room and stead; but likewise by his sympathizing with us, under our sorrows, and healing us of those diseases that were the fruit of sin, and so taking it away, with all its dreadful consequences.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

18 At another time, (*Mark* iv. 35.) when great multitudes were gathered together, and crowded about our Saviour, more out of curiosity. and from secular views, than any design of receiving spiritual benefit, he ordered his disciples, whom he had chosen to be apostles, to get a boat, and carry him over to the other side of the sea of *Galilee*.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

19 And while they were preparing for it, a certain doctor of the law, who, according to the notions of that day about the Messiah, thought he would soon appear with great power and grandeur, to set up a temporal

NOTE.

† The *Jews* sabbath was from the evening or sun-setting of the day before, to the evening or sun-setting of that day, *Lev.* xxiii. 32. And as the *Pharisees* objected against, and they themselves scrupled carrying about their sick on the sabbath-day; so as soon as the evening or sun-setting had put an end to it, they brought their diseased to Christ to be healed.

temporal kingdom in the world, said unto him, Master, I am resolved to be thy disciple, and, wherever thou goest, to go along with thee.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

20 But Jesus, knowing his heart, answered him, Alas! your expectations of worldly advantage by following me will meet with a great disappointment: For even the foxes have their holes of retreat for rest and safety, and the birds of the air have their nests to lodge in, and cherish their young; but I, who am truly a man, and appear under the character of the promised Messiah as the Son of man, (*Dan.* vii. 13.) have no settled place of abode. nor any house of my own, wherein to lodge myself, much less to entertain my followers, and though at this very time I want to lie down and take my rest, being wearied with the fatigues of the day, I have no convenient place for it †.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

21 Another, who was one of his disciples at large, upon his calling him to the ministry, desired to be excused for a while, (*Luke* ix. 59. 60.) saying, Lord, only let me first go home, and take care of || my father's funeral, and settle the affairs of my family, and then I will be at your service.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

22 But how lawful and commendable soever his attending to these things might be in itself; yet, as his motion about it was unseasonable, and discovered a backwardness of mind to follow Christ, and an undue hankering after earthly concerns, our Lord looked upon this delay as a denial, and said, I will admit of no excuse: Give yourself up to me and my work *now;* and leave it to them, who are dead in trespasses and sins, to bury their relations that are corporally dead, without hindering yourself in the more important affairs to which I call you. (See the note on *Luke* ix. 60.)

23 And when he was entered into a ship, his disciples followed him.

23 By this time the disciples had got a boat ready, and our Lord went into it, they, as usual, accompanying him.

24 And behold, there arose a great tempest in the sea, in-

24 And as they were crossing the sea towards the country of the *Gadarens*, (ver. 28.) it is very remarkable, that, though Christ was with them, there arose

NOTES.

† As our blessed Lord had before been much fatigued by his preaching, and by the crowds of people that came to him to be healed, he may be supposed to have referred in general to his mean circumstances, and in particular to his being tired, and wanting to lie down to sleep, when he spake of *having no place where to lay his head;* accordingly, as soon as he went into the ship, he lay down with his head on a pillow, and fell asleep, *ver.* 24. compared with *Mark* iv. 38.

|| Whether his father was aged, or dangerously sick, or already dead, is variously conjectured; and so it is uncertain for how long he desired to be excused.

inſomuch that the ſhip was covered with the waves: but he was aſleep.

aroſe on a ſudden a terrible ſtorm of wind, and the billows raged and ſwelled, and toſſed the boat about, ſo that it was almoſt filled with water, and ſeemed juſt ready to ſink: But Jeſus himſelf was at that time aſleep, for the refreſhment of his weary body, and the trial of their faith.

25 And his diſciples came to him, and awoke him, ſaying, Lord ſave us: we periſh.

25 Then (*και*) his diſciples, being in great ſurpriſe and terror, immediately ran to him, and waked him, crying out, with a mixture of faith and fear, and with great vehemence, Lord, ariſe for our help; we are in the utmoſt danger of being caſt away, and, unleſs thou haſt mercy upon us, are all loſt men, and muſt unavoidably periſh.

26 And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea; and there was a great calm.

26 And he anſwered them, Why are ye, who have ſeen ſo much of my power and tender care, afraid of any miſchief whilſt I am with you? What, do ye imagine that becauſe I was aſleep, I could not ſave you? did this ſhake your truſt in me? or what juſt reaſon could there be for fear, O ye doubting trembling believers? ſurely your faith is very low. And having thus gently reproved them, he got up and rebuked the ſtorm, like the God of nature, who *gathers the wind in his fiſts, and binds the floods from overflowing*, (Prov. xxx. 4. Job xxviii. 11.); and immediately there was a perfect calm.

27 But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him?

27 At this, they that were with him in the boat were aſtoniſhed, ſaying, What a ſurpriſing perſon is this, (*ποταπος εστιν ουτος*,) who, in ſuch a ſovereign way, by his own authority, commands the wind and the ſea, and they ſo ſuddenly and ſo abſolutely obey the voice of his word! ſurely he muſt be more than a man; he muſt be likewiſe that God, whoſe property it is to *ſtill the noiſe of the ſea, and make the ſtorm a calm, ſo that the waves thereof are ſtill*, (Pſal. lxv. 7 and cvii. 29.)

28 And when he was come to the other ſide, into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way.

28 When he had paſſed over the ſea of *Galilee*, and was landed in the country of the *Gergeſenes*, which included the region of the *Gadarens*, (ſee the note on *Luke* viii. 26.) and was inhabited by *Gentiles* as well as *Jews*, there met him two men poſſeſſed with devils, who, for the greater terror to themſelves and others, were uſually made to rove about in lonely places, and in caverns of rocks and mountains, among the ſepulchres of the dead †; and were ſo exceeding ſtrong, and furious, and miſchievous, by the power of the devils in them, that there

NOTE.

† The tombs in thoſe days were uſually in deſart places diſtant from towns; and were often made in the ſides of caves and dens in the rocks and mountains.

there was no dealing with them, and every one was afraid to go that way upon their account.

29 And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

29 And as soon as they saw our Lord, the devils that possessed them, being by this time convinced of his divine power, and terrified at the thought of it, cried out, with dread and horror, Jesus, we know that thou art indeed the Son of God, and that we are no match for thee; and as we have no interest in thee, we desire to have nothing to do with thee; let us alone to range about at pleasure, and do our will: We own, indeed, that we are now like persons in chains, and are reserved to more miserable tortures, which we despair of escaping at the great day: But as at present we are prisoners at large, what means thy following us even into an heathen country? art thou come to retrench our liberty here, as well as among the *Jews*, and to increase our torment, or to shut us up in hell before the day appointed for the final judgment? (See the note on *Mark* v. 6.)

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine; and behold, the whole herd of swine ran violently down a

30, 31 And as a great herd of swine were then grazing in a distant field; so the devils earnestly intreated, that, if he would not suffer them to keep possession of these men, he would permit them to enter into that herd; being fully assured in themselves, that they could neither stay where they were, nor go where they would, without his permission.

32 And he, for wise and holy ends, suffered them to go †; just as God had formerly done in *Job*'s case, when Satan desired to afflict him, (*Job* i. 12. and ii. 6.): And upon their coming out of the men, whom they could no longer possess, they being at liberty, entered of their own accord into the whole herd; and such was their surprising power in them, that the swine all immediately ran with

NOTES.

† Our Lord here gave an opportunity for the most sensible proof that could be, against the *Sadducees*, of the existence of evil spirits; as also of their formidable power over animals as well as men, and of his own superior, absolute and uncontroulable authority over them. And if the swine were kept by the *Jews*, their destruction by the devils was a righteous rebuke upon them, perhaps for eating swines' flesh, directly contrary to God's law; or at least for bordering upon the breach of that law, by putting themselves into the way of temptation to transgress it, and that in contradiction to their own constitutions after the days of *Antiochus*, which severely forbad so much as their keeping swine. *Vid. Spencer, de Legib. Hebr. Lib.* I. *Cap.* V. *Sect.* IV. Or if they were kept by the *Gentiles*, who were worshippers of devils, it carried strong conviction to them of their folly and madness in worshipping such impure and mischievous spirits, who, had Christ permitted them, would as willingly have destroyed them as their swine. But whoever were their owners, Christ hereby put them on a trial whether they had more regard to them than him. See also the note on *Mark* v. 6.

a ſteep place into the ſea, and periſhed in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the poſſeſſed of the devils.

fury down a precipice into the ſea, and there were drowned.

33 Then (δὲ) the keepers of the herd, being filled with terror and amazement, haſtened with all ſpeed into the city ||, and reported the whole of what they knew about the ſudden poſſeſſion and deſtruction of all the ſwine by the devils, and about the leave they had obtained of Chriſt for it, after he had entirely diſpoſſeſſed them of the two men, and reſtored theſe demoniacs to as calm and ſober a uſe of their reaſon, and to as regular a behaviour, as ever before.

34 And behold, the whole city came out to meet Jeſus; and when they ſaw him, they beſought him that he would depart out of their coaſts.

34 And upon theſe amazing tidings, either curioſity, or fear and vexation, carried great multitudes out of the city to ſee Jeſus; and their carnal hearts were ſo much diſturbed at the loſs of the ſwine, that as ſoon as they ſaw him, ſo far were they from begging his preſence, grace, and favour, for their ſpiritual benefit; or from being affected with his wonderful mercy to the miſerable demoniacs, and thereupon bringing their ſick to him to heal them, that they were afraid of him, and earneſtly entreated him to quit their country without delay, leſt they ſhould ſuffer ſome further loſs.

RECOLLECTIONS.

How high and how low did Chriſt appear in the days of his fleſh, like the Son of God, and the Son of man! He behaved like the God of nature and of grace, in commanding diſtempers, devils, winds, and waves, and giving indications thereby, that he was come to ſave his people from ſpiritual, as well as temporal evils. But O aſtoniſhing humiliation and ſelf-denial for our ſakes! How low and poor was he, with regard to the accommodations of this preſent life! and how fatigued with labour, and in want of ſleep to refreſh him!—All that we hear of him, will turn as a teſtimony for, or againſt us: The devils believe him to be the Son of God; what will become of them that deny him? The devils believe and tremble; what will all our faith come to, if it do not work by love? Ah ſelf-deceiving ſouls, that aim at ſecular advantages by their following Chriſt; or take up with external privileges, and a mere profeſſion of religion! They ſhall be excluded the joys of heaven, and thruſt into all the darkneſs and horror of hell. And ah fooliſh and ungrateful creatures, that form excuſes to keep them off from his ſervice, and that prefer their ſwine, their ſordid gains and traffic, to him! How worthy is he of our faith and love, adoration and obedience! And what a prevailing intereſt with him has a humble faith, though we are unworthy! In all our ſorrows, fears and dangers, we may hereby fly to him, as able and willing to ſave, and ſhall not meet with a diſappointment: He will help even *Gentile* believers in the way; will give them *Abraham*'s bleſſing, and glorify them with him at the end.—Who that knows his name would not truſt in him? The weakeſt in faith has Chriſt for his friend, and ſhould not be afraid: and ſtrong believers ſhall receive tokens of his higheſt pleaſure in them. Whilſt he is with and for us, Satan ſhall ſhave no power over us, nor ſhall any evil harm us; but woe to us, if he depart from us.

NOTE.

|| This was moſt probably *Gadara*.

CHAP. IX.

Christ's healing a palsy, 1,—8. *Calling* Matthew, *and eating with publicans and sinners*, 9,—13. *His defence of his disciples for not fasting*, 14,—17. *Curing the bloody flux, and raising* Jairus's *daughter from the dead*, 18,—26. *Restoring two blind men to sight*, 27,—31. *Casting out a devil*, 32,—34. *And his preaching and compassion to the people*, 35,—38.

TEXT.

AND he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy

PARAPHRASE.

THE *Gergesenes* having desired Christ to leave their coast, alas for them! he took them at their word, and went back again into the boat; and crossing over the sea of *Galilee*, returned to *Capernaum*, the city where he usually dwelt.

2 And it is worthy of notice, that even in his own city, where prophets usually have the least honour, he met with a signal instance of faith. For there was a man so enfeebled with the palsy, that he could not possibly get to him without being carried; but was brought, with great difficulty, through crowds of people on a bed, (*Mark* ii. 4.): And Jesus, observing the faith of the sick man, as well as of his friends that brought him, said, Son, (Θαῤῥεῖ,) be confident of my mercy, and rejoice; for I discharge thee from the guilt of thy sins *.

3 And behold how ready the *Jewish* doctors were to be offended at him! some of them, upon hearing these words, thought in their own minds, This man, taking upon him to forgive sins, is guilty of downright blasphemy; he hereby assumes a power to himself, that belongs to God only.

4 Then (καὶ) Jesus, knowing the most secret murmurings of their hearts, expostulated with them, saying, Why do ye reason so perversely and injuriously in your own minds against me, as if I were a blasphemer? These are all envious and sinful thoughts.

5 For let me propose this fair question to you: Is it not as easy to remove the cause, as the effect? or

NOTE.

* As on occasion of Christ's healing diseases, a hint was given before (*chap.* viii. 17.) of pardoning grace through him, that the prophecy of *Isaiah* might be fulfilled, saying, *Himself took our infirmities, and bare our sicknesses;* so here he more openly asserted his power to forgive sins, as well as to take away their penal effects: And this is evidently to be understood of a proper forgiveness by his own authority; for it is distinguished from his healing the palsy, and is saying more than any of the apostles ever pretended to in their miraculous cures, which they never called their forgiving of sins: And had Christ only pronounced that God had forgiven this man, the *scribes* could have had no pretence to accuse him of blasphemy. See the note on *Luke* v. 23.

Thy sins be forgiven thee? or to say, Arise and walk?

or to forgive sins, as to take off their punishment by my own power and authority? One of these is no more difficult than the other; and he that has authority in himself to do one, can as easily do the other.

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

6 But I chose to express my divine power in this manner, to lead your thoughts to the principal design of my coming into the world: And that ye may see that I, who am truly a man, and the Messiah, have indeed authority in myself, even now whilst I am on earth, to forgive sins, I will immediately take off this effect of sin, in such a manner, as is equally impossible to any but God. Then, turning to the man sick of the palsy, he said, with an air of absolute sovereignty, without any signs of address to God, Arise this instant; and, as a demonstration of perfect recovery, take up your bed, and carry it home.

7 And he arose, and departed to his house.

7 And he no sooner spake, but it was done. The man immediately got up, and was so perfectly restored to his strength, and to the use of his limbs, that he took up his bed in the sight of all the multitude, and carried it away.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

8 And (δε) though the common people did not see the whole of Christ's glory therein; yet they were awfully astonished (εθαυμασαν) at what he had said and done, and could not but own the finger of God in it, and give glory to him for conferring such a wonderful authority upon any man whatsoever.

9 And as Jesus passed forth from thence, he saw a man, named Matthew sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

9 After this, Jesus went out of *Capernaum* again; and, as he was walking near the sea of *Galilee*, he saw a man whose name was *Matthew* (the writer of this gospel) sitting at his office in the custom-house, to receive the toll or tribute-money; and though he was, by his station, a man of ill repute, Christ prevented him with his grace, saying, Follow me: And so efficacious were these words, that he immediately quitted his employment, his gains, and his prospects of further preferment, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

10 Then this convert's bowels yearning toward his sinful companions, that they might be acquainted with Jesus too, he invited them, together with him and his disciples, to an entertainment at his house, (*Luke* v. 29.) And so amazing were the condescension and grace of Christ, that when he and his disciples sat down to eat, he suffered many tax-gatherers, (who were generally men of infamous character, and of all others the most odious to the *Jews*,) and many other notorious sinners, to sit down with them.

11 When

11 And when the Phariſees ſaw *it*, they ſaid unto his diſciples, Why eateth your maſter with publicans and ſinners?

11 When the proud, ſelf-righteous, and ſuperſtitious *Phariſees* ſaw this, their eye was evil becauſe his was good: But not daring to debate the matter with Jeſus, they thought themſelves a match for his diſciples, and ſo quarrelled with them, ſaying, How can your maſter, who ſets up for an extraordinary prophet, vindicate his converſing ſo freely with tax-gatherers, and the vileſt of men? or how can he do it without being defiled?

12 But when Jeſus heard *that*, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick.

12 But Jeſus over-hearing them, took up the cauſe, and anſwered for himſelf and his diſciples, ſaying, They who, like you, have an high opinion of their own righteouſneſs, as if they were, in a moral ſenſe, whole and ſound already, will not think a ſpiritual phyſician to be of any uſe to them; and there is little room for hope of doing any good with them: But they who, like theſe publicans, have no ſuch vain conceit of their own excellencies, are readily brought to a conviction that they are ſinners. and will prize the Phyſician of ſouls, who will find work to do among them; and it is in that quality, and not as their companion, that I converſe with them: Why then ſhould ye be offended at this, eſpecially ſince ye yourſelves acknowledge that they need healing?

13 But go ye and learn what that meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

13 But before ye pretend to cavil on this head, conſider and learn the meaning of what the prophet ſays, (*Hoſ.* vi. 6.) *I deſire mercy, and not* (or rather than) *ſacrifice;* which intimates, that acts of compaſſion to others, and eſpecially to their ſouls, in turning them from the error of their ways, and ſaving them from death, are more pleaſing in the ſight of God, even than an obſervation of his own poſitive inſtitutions, and much more than of the ſuperſtitious conſtructions that men have put upon them. Apply this to the preſent caſe, and it will thoroughly juſtify my conduct: For the deſign of my coming into the world could not be to reform ſuch perſons as are already righteous; nor is ſucceſs to be expected among thoſe that think themſelves to be ſo: But I am come to bring them to true repentance who are the greateſt of ſinners, and who ſee their ſin and danger, and their need of righteouſneſs and grace.

14 Then came to him the diſciples of John, ſaying, Why do we and the Phariſees faſt oft, but thy diſciples faſt not?

14 Then came to him ſome diſciples of *John the Baptiſt*, that had been uſed to frequent faſtings under the auſterities of his diſcipline, and laid a great ſtreſs upon it: And they, partly from the uneaſineſs of their own minds, and partly from the artful management of the *Phariſees*, who wanted to ſow the ſeeds of diſcord between Chriſt and them, aſked him,

him, Why his diſciples did not keep faſts, while they and the *Phariſees* ſet apart ſo many days for that purpoſe? (See the note on *Mark* ii. 18.)

15 And Jeſus ſaid unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt.

15 Jeſus replied, I am the bridegroom of the church, as your maſter himſelf teſtified concerning me. (*John* iii. 29.); and my diſciples are the children of the bride-chamber, or the gueſts of the marriage-feaſt, who are to rejoice with me: What an abſurdity, then, would it be for theſe, my wedding-gueſts to be ſad in my preſence, and to go into abſtemious ſeverities on feſtival days? It muſt needs be very unſeemly for them to faſt, ſo long as I, the bridegroom, am with them; but in a little time I ſhall be taken from them, and they will be expoſed to many hardſhips and dangers; and then they will have great occaſions for mourning and faſting.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worſe.

17 Neither do men put new wine into old bottles: elſe the bottles break, and the wine runneth out, and the bottles periſh: but they put new wine into new bottles, and both are preſerved.

16, 17 But for them to faſt now, would be as improper as to make uſe of a piece of new ſtrong cloth * to patch up a hole in an old rotten garment, which would be very diſagreeable, and when it comes to be ſtrained, would occaſion a worſe rent than before: Or it would be as unfit and injurious, as to put new ſpirituous wine into old, worn, and decaying leathern bottles, which is the ready way for the bottles to burſt, and the wine to be loſt: But prudence would direct every one to put new wine into new and ſtrong bottles, for the ſafety of both. (See the note on *Mark* ii. 22.) So religious faſtings are to be proportioned to the circumſtances of things, on proper ſeaſons and occaſions; otherwiſe they loſe all their beauty and advantage, and do more harm than good: And ſeverities of this kind would be as unſuitable to the preſent ſtate of my diſciples, who are now called to rejoice at the voice of the bridegroom, as the holy freedom and ſpiritual delights of the goſpel-diſpenſation are to the legal ſpirit of the *Phariſees*, and of *John*'s diſciples.

18 While he ſpake theſe things unto them, behold,

18 Whilſt our bleſſed Lord was ſpeaking theſe things, behold an agreeable interruption by an uncommon caſe! A certain ruler of the ſynagogue † believed

NOTES.

* Ρακος αγναφος, ſignifies cloth that has not been dreſſed or fulled; and is a fit emblem of perſons that are not uſed or called to ſeverities. And αιρει το πληρωμα αυτου απο του ιματιου may be rendered, *He takes from the garment that which filled it up;* and this equally agrees to the deſign of the ſimilitude, as it intimates, that when he, who put the new cloth to the old garment, ſees what a botch it makes, he tears it out again.

† There were, at leaſt ſometimes, ſeveral rulers of one ſynagogue, as in this at *Capernaum*. Mark v. 22.; in that at *Antioch*, Acts xiii. 15.; and in that at *Corinth*, chap. xviii. 8, 17.: And yet there

hold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead: but come and lay thy hand upon her, and ſhe ſhall live.

believed in him, came and worſhipped him, and poured out his requeſt to him, ſaying, I left my daughter at home in her laſt extremities, and cannot but fear that, by this time, ſhe is dead; but ſuch is my confidence in thy power, that I verily believe, if thou wilt but pleaſe to come, and lay thy hand upon her, as thou haſt upon other ſick people, ſhe ſhall certainly live, even though it ſhould be found that ſhe is now quite dead.

19 And Jeſus aroſe and followed him, and *ſo did* his diſciples.

19 And Jeſus, to ſhew his abundant willingneſs to anſwer faith's dependencies upon him, immediately got up, left his company, and went with him; his diſciples and the multitude following, to ſee what he would do, (*Mark* v. 24.)

20 (And behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole.

20, 21 And as he was going along, he met with another remarkable inſtance of faith; and that was of a woman, who had been much afflicted for twelve years together with a preternatural effuſion of blood, for which ſhe could get no cure, though ſhe had impoveriſhed herſelf by trying means to obtain it. Her modeſty reſtrained her from making any public application to Chriſt for relief; but ſo ſtrong was her faith in him, that ſhe verily believed, if ſhe could but touch his clothes, ſhe ſhould certainly be healed: Accordingly ſhe came privately behind him, and touched the hem of his garment; and was immediately cured.

22 But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

22 But as ſhe could not conceal herſelf from Chriſt, whoſe voluntary influence had healed her, he turned himſelf about, and, ſeeing her, put a public honour upon her faith, and ſpoke comfortably to her, ſaying, Daughter, thou art welcome to a cure; be not afraid, but take courage; thou haſt honoured me, and I will honour thee; I approve of thy faith, and have accepted and anſwered it; and therefore I, in whom thou haſt believed, have perfectly healed thee, and will own thee for mine: So from that time ſhe was thoroughly reſtored to health.

23 And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe,

23 When Jeſus had wrought this cure, he proceeded to the ruler's houſe; and, as ſoon as he went in, found the family all in confuſion; the muſicians were playing their doleful tunes, according to the cuſtom of thoſe days; and the neighbours, friends, and relations, were lamenting over the young

NOTE.

there ſeems to have been but one, who was, by way of eminence, the ruler, or preſident of the ſynagogue, *Luke* xiii. 14.

Dr *Lightfoot* ſpeaks of him as different from the *overſeer*, or *miniſter of the congregation*, Vol. I. p. 612.

young woman, and preparing for her funeral, becauſe ſhe was dead.

24 He ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn.

24 He ſeeing this, and deſigning to raiſe her to life again, ſaid to the people, What are ye all adoing? and why do ye grieve at this rate? Make way, that I may come to her; for this is but a ſhort ſleep; ſhe is not ſo dead as to need theſe preparations for her funeral; ye ſhall preſently ſee her wake again: But, being all ſure that ſhe was dead, they perfectly derided him, and ſcornfully laughed at him, for what he ſaid.

25 But when the people were put forth, he went in, and took her by the hand, and the maid aroſe.

25 Then he ordered all theſe ſcorners to be put out of the room, that they might not have the honour and the pleaſure of ſeeing his glory, in the amazing manner of his raiſing the dead; and when they were gone, he went into the room, with the parents of the deceaſed, and ſome of his diſciples, to be his witneſſes, and took the young damſel by the hand, as we uſe to do when we would awaken and raiſe up one that is only aſleep; and ſhe immediately got up in perfect health:

26 And the fame hereof went abroad into all that land.

26 And this was ſuch an exceeding great and unqueſtionable miracle, it having been ſo very evident to many before that ſhe was really dead, that it became a common ſubject of admiration and diſcourſe in all the country round about.

27 And when Jeſus departed thence, two blind men followed him, crying, and ſaying, Thou ſon of David, have mercy on us.

27 Now as Jeſus was going away from this place, two blind men followed him, crying out, unitedly, and with great importunity, after him, ſaying, O thou Son of *David*, thou Saviour of *Iſrael*, we beſeech thee to have compaſſion upon us in our diſtreſs.

28 And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.

28 And as, to avoid oſtentation and envy, and to ſtir up their faith and importunity the more, he did not take any notice of them in the public ſtreet; ſo they followed him with earneſt ſupplication to the houſe whither he was going: And there, for the further trial, exerciſe, and diſcovery of their faith, he ſaid to them, do ye indeed believe me to be that Saviour of *Iſrael*, who have power to open the eyes of the blind, and in particular to reſtore you to your ſight? They anſwered, Yes, Lord, we verily believe thou art, and that thou canſt give us our ſight if thou pleaſeſt.

29 Then touched he their eyes, ſaying, According to your faith, be it unto you.

29 Then he, whoſe underſtanding is infinite, knowing in himſelf that they did indeed believe in him, touched their eyes, as the ſignal that he would heal them; and, by his divine power, touched them into light, ſaying, It is done, according to your faith.

30 Here-

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know *it*.

30 Hereupon they were immediately restored to sight; and that he might not so much as seem to aim at self-applause, nor provoke the envy of the *Scribes* and *Pharisees* to take him off before his time, nor give an occasion to the people to put him upon assuming temporal dominion, as a king, according to their corrupt notions of the Messiah, he laid a strict charge upon these men not to divulge his having cured them.

31 But they, when they were departed, spread abroad his fame in all that country.

31 But they were so affected with the miracle which he had wrought upon them, that they could not tell how to hold their peace: And, in the heat of their zeal, too little regarding his solemn injunction, they, instead of complying with it, proclaimed his honour in all the country round about.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

32 As soon as they were gone, another remarkable object offered to Christ's compassion: There were some that brought to him a certain man struck dumb by the power of the devil, who had taken possession of him.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

33 And Jesus casting out the devil, the dumb man immediately spoke: And the people were amazed, saying, Such great and various miracles of every kind were never seen before, even in the land of *Israel;* the things themselves, and his manner of performing them by his own power, are incomparably beyond all that was ever done by *Moses* himself, or any of the ancient prophets.

34 But the Pharisees said, He casteth out the devils through the prince of the devils.

34 But the *Pharisees* were highly provoked at these miracles, and at the people's being so affected with them; and, not being able to deny them, they immediately suggested that he was a magician, and not a prophet of the Lord; and that it was not by any divine power, but by the power of the chief of devils, and by a confederacy with him, that he cast out inferior devils †.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

35 And as Jesus did these wonderful works in his own city, *Capernaum;* so he likewise travelled through all the populous towns and obscure villages of *Galilee* round about, opening the scriptures concerning himself in all their synagogues, or places of public worship, wherever he came; acquainting the people yet more and more with the gospel of his grace, relating to the nature and design of his kingdom; and confirming his doctrine by miraculous cures of every kind of distempers and maladies a-

NOTE.

† What Christ said now to this horrid blasphemy we are not told; but at another time we shall find he clearly refuted it to their utmost confusion, chap. xii. 25, *&c.*

mong them; none came amiss to him, he readily, and with equal ease and authority, healed them all.

36 But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

36 But as he passed on from place to place, and saw the vast crowds that daily attended his ministry, his pity was moved toward them, to think how poorly they were provided with skilful and faithful teachers, that might be capable of instructing them, and of shewing a tender concern for the good of their souls; how weary they were of the poor, insipid, useless, and burdensome doctrines of the *Scribes* and *Pharisees*; and how they pined for want of spiritual food, and were misled, and exposed to danger in their eternal concerns, like lost sheep wandering abroad without a shepherd to guide or take care of them.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few.

37 Thereupon he said to his disciples, Here is much work to be done, many souls to be gathered in to me; and their crowding with eager desire after good-preaching, is like a large field of corn ripe for the harvest: But alas! there is a want of hands to gather it in; there are very few that are fit and willing to exert themselves, like painful labourers, in this service.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

38 Be ye therefore earnest in your prayers to the Lord, to whom this harvest belongs †, that he would furnish out many labourers, who shall be skilled in the word of righteousness; that he would spirit them for preaching the gospel; and that, notwithstanding all discouragement and opposition, from within and from without, he would incline their hearts, and enable them to labour with all faithfulness and diligence in his work, and would crown it with success.

RECOLLECTIONS.

What a divine Saviour is ours, who knows our secret thoughts, forgives our sins, heals our souls, and speaks them into obedience to his call; who unstops the ears of the deaf, opens the eyes of the blind, looses the tongue of the dumb, heals all manner of diseases, casts out devils, and raises the dead, with all the sovereignty, wisdom and grace, the majesty and authority, of a God! Nothing is too hard, nothing too great and good, for him to do; and the greatest of sinners are not out of the reach of his mercy: He is willing to come near them, that he may instruct and save them; and high and low, rich and poor, are alike welcome to him; none that put their trust in him ever were, or ever shall be, rejected by him. The weakest faith shall not go without a blessing; and the stronger our faith is, the more it honours Christ, and shall be honoured by him. How merciful is his kindness to the distressed! and yet, alas! how many are there that only wonder at it; and how many that are prejudiced against it, and shall never have the pleasure of beholding his glory! But his true disciples are his witnesses; they believe and experience it, they know and embrace it. And how affectionate is his love to them! He suits their duties to their circumstances; his presence with them is their joy and

NOTE.

† The Lord of the harvest may be fitly understood to mean Christ himself, who, we find in the beginning of the next chapter, sent out labourers into his harvest.

and their glory; and he anſwers for them, and takes their part, when they are not able to defend themſelves. And O how tender is his pity to loſt and periſhing ſinners! His eye is upon his ſheep, while they are ſtraying about in the wilderneſs; he ſends his word by his ſervants, to find them out and bring them in, and would have us help them with our prayers. Here is a great and dear Phyſician for ſouls ſick of ſin; and whatever are our ſpiritual diſeaſes, or our ſpiritual thraldom, our blindneſs, impotence, or captivity, under the power of ſin and Satan, faith in him will derive a cure for all.

CHAP. X.

Chriſt's commiſſion and inſtructions to the twelve apoſtles, concerning their ſervices and ſufferings, 1,—39. *And the bleſſedneſs of thoſe that receive them,* 40,—42.

TEXT.

AND when he had called unto him his twelve diſciples, he gave them power *againſt* unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe.

PARAPHRASE.

OUR bleſſed Lord no ſooner put his diſciples upon prayer, but he ſhewed his readineſs to anſwer it; and having called together twelve of them, according to the number of the tribes of *Iſrael*, and their chiefs, he ſent them out to preach the goſpel: And, for the confirmation of its divine original, and of their commiſſion to publiſh it, he conferred upon them authority over devils, that, by faith in his name, they might overthrow the kingdom of thoſe impure and defiling ſpirits, and in a miraculous manner caſt them out of poſſeſſed perſons, and heal all ſorts of diſeaſes, none excepted.

2 Now the names of the twelve apoſtles are theſe: The firſt, Simon, who is called Peter, and Andrew his brother, James *the ſon* of Zebedee, and John his brother,

2 Now the names of the twelve, whom he choſe to be his apoſtles, or ſpecial meſſengers for preaching the goſpel, were theſe, who are mentioned two by two, becauſe they were ſent out by pairs, (*Mark* vi. 7.) Firſt, there were *Simon*, whom our Lord had named *Peter*, (John i. 42.), and *Andrew* his brother: The next were *James*, and his brother *John*, the ſons of *Zebedee*, whom Jeſus called *Boanerges*, that is, *Sons of thunder*, (Mark iii. 17.)

3 Philip, and Bartholomew, Thomas, and Matthew the publican, James *the ſon* of Alpheus, and Lebbeus, whoſe ſirname was Thaddeus;

3 The next were *Philip* of *Bethſaida*, and *Bartholomew:* The next *Thomas*, ſurnamed *Didymus;* and *Matthew* the Publican, who was alſo called *Levi*, (Luke v. 27.) The next, † *James*, the ſon of *Alpheus*, who was called *James the Leſs*, (Mark xv. 40.); and *Lebbeus*, who was ſurnamed *Thaddeus*, and was alſo called *Judas*, the brother of *James*, (Luke vi. 16.)

4 Simon the Canaanite; and Judas

4 And laſt of all were *Simon* ‖ the *Canaanite*, who was likewiſe called *Simon Zelotes*, (Luke vi. 15.);

NOTE.

† *James* the brother of *John* was he whom *Herod* killed with the ſword, (*Acts* xii. 2.) *James the Leſs* was the writer of the epiſtle that bears his name; and *Judas* of the epiſtle of *Jude*.

‖ Some ſuppoſe he was called the *Canaanite*,

Judas Iſcariot, who alſo betrayed him.

15.); and *Judas Iſcariot*, who proved the traitor, (Luke vi. 16.)

5 Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

5 Theſe twelve Jeſus ſent forth with authority to preach the goſpel; and, at this his firſt miſſion, gave them the following charge: Do not offend the *Jews*, or take away the privilege of their birth-right, by going, as yet, into any *Gentile* country, nor into any *Samaritan* city, to preach the goſpel among either of thoſe ſorts of people.

6 But go rather to the loſt ſheep of the houſe of Iſrael.

6 But go, and make the firſt overtures of mercy to the wandering and periſhing ſheep of the houſe of *Iſrael*, in the holy land, who are a people viſibly in covenant with God, and ſome of whom I muſt bring back to him.

7 And as ye go, preach, ſaying, The kingdom of heaven is at hand.

7 And, as ye go preaching to them, ſay, The Meſſiah's kingdom, a glorious diſpenſation of grace and ſalvation through him, is juſt now ready to be ſet up, and is brought nigh to you by the goſpel. Let this be the grand ſubject of your miniſtrations; enlarge upon this, and apply it in all your diſcourſes to them.

8 Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give.

8 And to confirm this doctrine, that they may know it to be from heaven, and to be ſent with a merciful deſign to them, make uſe of my name; and, by faith therein, heal the ſick, cleanſe lepers, raiſe the dead, and caſt out devils, as opportunities and occaſions offer: And as ye have freely received this commiſſion, and theſe powers, from me, without your own coſt; ſo ye ſhall not make a gain of them, but do all theſe things without demanding a reward, and thereby ſhew that my goſpel, and the bleſſings of my kingdom, are all gifts of free grace.

9 Provide neither gold, nor ſilver, nor braſs, in your purſes,

9 And as to what may be neceſſary for your ſubſiſtence in your journeyings, and in your work, the hearts of ſome of thoſe, to whom I ſend you, ſhall be inclined to ſupply you with it; therefore, live by faith on God's providence for daily refreſhment, make no proviſion of gold or ſilver, or any other money in your † purſe, to procure it.

10 Nor ſcrip for your journey, neither two coats, nei-

10 Neither trouble yourſelves with a bag to carry food from place to place, nor with any other cloaths, ſhoes, or ſtaves, than thoſe that ye commonly

NOTE.

naanite, from *Cana* of *Galilee*; but as *Cana* ſignifies to be zealouſly affected, others think that this name is of the ſame meaning with *Zelotes*. And as to *Iſcariot*, the learned are not agreed about the reaſon of this name's being given to *Judas* the traitor: But that which ſeems as probable as any is, that it was given him after his death, it being derived from *Iſcara*, which ſignifies *ſtrangling*. *Vid. Lightf. Hor. Hebr.*

† Ζωνη properly ſignifies a *girdle*; but is likewiſe uſed for a *purſe*, becauſe it was cuſtomary among the ancients either to faſten their purſes to the girdle, or to have them in the hollow of the girdle itſelf.

neither ſhoes, nor yet ſtaves: (for the workman is worthy of his meat.)

monly wear and uſe: Theſe are ſufficient for the ſhort journey on which I now ſend you; and whatſoever elſe ſhall prove needful, while ye are employed in ſpiritual work and labour for the good of ſouls, ſhall be cheerfully provided for you, as it is fit they ſhould; for the labourer has a reaſonable claim to || all proper ſupplies.

11 And unto whatſoever city or town ye ſhall enter, inquire who in it is worthy; and there abide till ye go thence.

11 And when you firſt go into any city, town, or village, in which ye are ſtrangers, inquire where ye may find perſons of the greateſt probity and ſerious religion, that may be moſt likely to liſten to my goſpel, to embrace it, and encourage you in preaching it; and take up your abode at their houſe, accepting what entertainment they give you; and there continue, without ſhifting your quarters, till ye remove from that neighbourhood to another.

12 And when ye come into an houſe, ſalute it:

12 And at your firſt entrance into any houſe, addreſs yourſelves to the family in a civil, courteous, and religious manner, like perſons heartily concerned for its happineſs in every reſpect, and eſpecially for its ſpiritual welfare, ſaying, Peace be unto all under this roof; and beg the bleſſing of God upon them.

13 And if the houſe be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

13 And if it prove to be a religious family, ready to receive you, (as ye will ſoon ſee by the way of their taking your firſt ſalutation) preach, and pray over, my goſpel of peace to them, with an expectation that its bleſſings ſhall come upon them, or that I will ſend ſalvation to that houſe: But if they behave themſelves rudely, and treat you ill, do not caſt your pearl before ſwine, by expoſing my goſpel to their contempt. And as to your prayer for them, of which they render themſelves ſo unworthy, though it may be loſt to them, it ſhall not be ſo to you, but ſhall return with a double bleſſing on your own heads.

14 And whoſoever ſhall not receive you, nor hear your words; when ye depart out of that houſe, or city, ſhake off the duſt of your feet.

14 And if you ſhould meet with any houſe in particular, or any whole city in general, that ſhall obſtinately refuſe to entertain you, as my ſervants, or to embrace the doctrine with which I ſend you: When you go out of that houſe or city, ſhake off the duſt of your feet againſt them, as a token of your abhorrence of their infidelity, and hardneſs of heart, and of your having no more to do with them; and as an intimation that God will, in his righteous judgment, ſhake them off from his care and favour for wilfully oppoſing and rejecting the endearing methods of his grace. (See the note on *Luke* ix. 5.)

15 I

NOTE.

|| Meat is here put for all neceſſaries of life.

15 Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.

15 I tell you assuredly, that in the great day of account, the punishment of the people of such a city shall be still more insupportably dreadful than that of the ancient inhabitants of *Sodom* and *Gomorrha*; who, though they were exceeding wicked, and would not hearken to, but abused, the angels that were sent to them; yet never rejected the Son of God, and his immediate messengers; nor sinned against so much light and grace, and wonderful works, and such excellent, engaging, and well-attested means of salvation, as these will be found to have done.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves:

16 ‡ Behold what a world ye are going into with my gospel of peace! The longer ye are employed in preaching, the more ye will find of its wickedness. I send you, like sheep, meek, harmless, and unable to defend yourselves, among men that are furious and implacable in their tempers and designs, like ravenous wolves, against you. I tell you of this before-hand for your caution: Be ye therefore like serpents for wisdom and prudence, that ye may not give any causeless provocations, nor heedlessly expose yourselves to danger; and be ye inoffensive, sincere, and meek, ἀκέραιοι.) like doves, that ye may win upon some, and turn away the wrath of others:

17 But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues.

17 But after all, expect nothing better than persecutions from the hands of wicked men; and do not trust yourselves with them: For how prudently and inoffensively soever ye may behave; yet, through their enmity to me and my cause, they will treat you as evil-doers, will bring you into their civil courts, and prosecute you as criminals there; and such will be their furious zeal against you, that in their synagogues ||, or places of public worship, they will strip you naked, and lay you under the lash, to torment and expose you to open shame, as prophane persons, and enemies to the law.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

18 And besides all this, ye shall be brought before heathen magistrates, before rulers and kings, to be still more capitally punished on account of your profession of my name, and preaching my gospel: In all this ye shall be my witnesses, and your sufferings

NOTE.

‡ Most of the troubles mentioned in the following verses were not to befal the apostles till after they should receive their second mission, which was into all the world, to preach the gospel to every creature; but at their first setting out in the service of Christ, he gives them a faithful hint of all the trials and sufferings they were to expect for his name's sake, and of the supports and assistances they should have under them, through the whole discharge of their office. *Vid. Miscel. Sacr.* Vol. II. p. 6. &c.

|| The *Jews* held their courts of judicature, about both civil and ecclesiastical affairs, in their synagogues. See *Lightfoot*, Vol. I. p. 302.

ings for my ſake ſhall be a public teſtimony to the truth of my doctrine, and to the inexcuſable guilt and juſt confuſion both of *Jews* and *Gentiles* that reject it.

19 But, when they deliver you up, take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame hour what ye ſhall ſpeak.

19 But do not be diſcouraged at any of their terrors: I, who ſend you, will ſtand by and own you; and when ye may be apprehended, in order to be carried before councils, rulers, and kings, do not be anxiouſly careful, or trouble yourſelves with thoughts before-hand, how ye ſhall manage, or what ye ſhall ſay in your own defence; for at the very time that ye ſhall be arraigned before your enemies, under the heavieſt charges, whatever is proper for you to ſay in vindication of my goſpel, and of your own characters, ſhall be immediately ſuggeſted to you.

20 For it is not ye that ſpeak, but the ſpirit of your Father which ſpeaketh in you.

20 For ye ſhall not be left unto yourſelves to make the apology that may be neceſſary on thoſe occaſions; but the ſpirit of your heavenly Father, who loves and takes care of you, will inſpire you with ſuch wiſdom and courage, and with ſuch propriety and readineſs of thought and expreſſion, as none of your adverſaries ſhall be able to gainſay; ſo that your pleas ſhall be nothing leſs than his ſpirit's ſpeaking in, and by you.

21 And the brother ſhall deliver up the brother to death, and the father the child: and the children ſhall riſe up againſt *their* parents, and cauſe them to be put to death.

21 And for your further trial, ye will meet with the moſt unnatural and cruel perſecutions, for my ſake, from your neareſt kindred; ſo that even brethren, parents, and children, in the heat of their mad zeal, will break through all the bonds of nature and affection to diſtreſs and deſtroy one another, to betray their deareſt relatives into the hands of the civil power, and to accuſe and witneſs againſt them with inveteracy, even to death.

22 And ye ſhall be hated of all men for my name's ſake: but he that endureth to the end, ſhall be ſaved.

22 Yea, and the generality of mankind, the whole world that lies in wickedneſs, whether they be ſtrangers, or intimate friends and acquaintance, will ſhew a malignant, enraged, and irreconcileable ſpirit againſt you for my ſake and the goſpel's: But whatever hardſhips, defamations, impriſonments, tortures, or deaths, any of you ſhall ſuffer on religious accounts, know for your encouragement, that whoſever ſhall bear them with faith, and patience, and perſeverance to the end of his days, ſhall obtain everlaſting life.

23 But when they perſecute you in this city, flee ye into another: for verily I ſay unto you, Ye ſhall not have gone over the cities

23 However, when perſecution is raiſed againſt you in one town or city, if ye have opportunity, make your eſcape to another, where ye may more ſafely enjoy the liberty of your conſciences, and of preaching my goſpel: For I ſolemnly aſſure you, that before (τελεσητε) ye ſhall have finiſhed your journey and teſtimony through all the towns and cities

cities of Iſrael, till the Son of man be come.

of *Iſrael*, the kingdom of the Meſſiah ſhall appear in great glory; firſt in the plentiful effuſion of his Spirit for the propagation of the goſpel, and afterwards in the deſtruction of the *Jewiſh* nation for their infidelity.

24 The diſciple is not above *his* maſter, nor the ſervant above his lord.

24 And though ye ſhall meet with all manner of tribulations for my name's ſake, do not wonder or ſtumble at them; for they are no more than I myſelf, who am your Lord and Maſter, do and ſhall undergo before you: And ſurely the diſciple ſhould not expect to fare better than his maſter, or the ſervant than his lord, conſidering how much better and ſuperior he is every way to them, and that all he ſuffers is really for their ſakes.

25 It is enough for the diſciple that he be as his maſter, and the ſervant as his lord: if they have called the maſter of the houſe Beelzebub, how much more *ſhall they call* them of his houſehold?

25 It is ſufficient, and as much as with juſtice or modeſty can be deſired, that the diſciple be not worſe uſed than his maſter, or the ſervant than his lord: Since, therefore, mine enemies have not ſtuck to reproach me, the holy One of *Iſrael*, and the Lord over mine own houſe, with the odious and blaſphemous title of the chief of devils; and ſince they treat me, as if I were the moſt wicked and deteſtable of all wretches, that ought to be perſecuted even to the death; how much more is it to be expected, that they ſhould ſtigmatize you with the worſt reproaches they can think of, becauſe ye belong to me; eſpecially conſidering that ye are, indeed, but poor, little, contemptible creatures, and are incident to many imprudences and ſinful infirmities, that may give them an advantage againſt you?

26 Fear them not therefore: for there is nothing covered, that ſhall not be revealed; and hid, that ſhall not be known.

26 Since, therefore, it is ſo reaſonable to expect that ye, as my diſciples and ſervants, ſhould be partakers of my ſufferings; and ſince all will end ſo well, when ye ſhall come to be partakers of my glory, do not be terrified by your adverſaries, or diſcouraged in your way and work: For the doctrine which ye profeſs and preach, and your integrity therein, ſhall be openly manifeſted, to my own and your honour, in the progreſs and ſucceſs of my goſpel here, and more eſpecially in the great revealing day, which will ſet every thing in a true light hereafter.

27 What I tell you in darkneſs, *that* ſpeak ye in light: and what ye hear in the ear, that preach ye upon the houſe-tops.

27 With this expectation and hope, be faithful to your truſt; and whatſoever I ſay unto you in private, between ourſelves, in order to its being communicated to others, that do ye preach publicly, and with plainneſs of ſpeech; and whatſoever ye learn from me, as from a friend, who freely imparts his

his most important secrets, or as from † your master, whispering into the ears of his disciples what he would have them speak aloud, that do ye proclaim abroad in the most open manner.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

28 And let not any thing, that the worst and most powerful of men can do against you, terrify or disturb your minds, slacken your holy resolution and zeal, or ensnare you into cowardice and sin: For the utmost that their rage and malice can reach to, is only to take away the life of the body, which would quickly die of itself; but they cannot hurt, much less destroy, the life of the soul, which is of a different nature from the body, and does not perish with it. Though they may deprive the body, for a season, of all vital influence from the soul, they cannot deprive the soul itself of its vital powers, or put an end to its sensation, thought, and action, which are the life that naturally belongs to it: And though they may separate the soul from the body, they cannot separate it from the enjoyment of God and blessedness, which is properly the perfection and glory of its life; nor can they hinder the body's reviving in a better state at the resurrection of the just. But it is, above all things else, your duty and interest to have an holy awe of God, and to be afraid of offending him, and provoking his wrath, who, if he should prove your enemy for your unfaithfulness, time-serving, and disobedience, is able to plunge both soul and body into everlasting destruction in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

29 And even as to the concerns of the body, and its present life, the worst of your enemies can go no further than God sees fit to suffer them; for his providence interests itself in, and over-rules, all affairs relating to this world, as well as the next: Ye know the sparrows are such little, inconsiderable birds, that two of them are valued at no more among you, than the small price of || a farthing; and yet not one of them falls to the ground, by a natural or violent death, without the providential permission and disposal of God your Father, whose kingdom ruleth over all.

30 But the very hairs of your head are all numbered.

30 But ye may be sure, that his special providence is still more watchful and tender over you, as his

NOTES.

† Two customs among the *Jews* seem to be alluded to in this verse. Their doctors used to whisper into the ear of a disciple what he was to pronounce aloud to others; and as their houses were low and flat-roofed, and had battlements on the tops, they sometimes preached to the people from thence.

|| The *Jewish* farthing, like ours, was a very small piece of money: but its exact value is not certainly known.

his dear children, and his ſervants employed in the moſt important work; even the ſmalleſt circumſtances relating to you are taken cognizance of by him; he ſo accurately ſurveys and obſerves them, as to take an account of every hair of your heads, none of which can fall without his miſſing it; and not one of them can periſh, or any the leaſt imaginable miſchief come upon you, without his knowledge and will.

31 Fear ye not therefore, ye are of more value than many ſparrows.

31 Be not, therefore, afraid of what men, who are all under the government of God, can do unto you: For ye are incomparably of greater worth, in your heavenly Father's eſteem, than a multitude of ſparrows; and, therefore, may depend upon his protection and ſafeguard in the way of duty, as long as he ſees beſt for you, or as he has any work to do by you.

32 Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.

32 This, then, is the true ſtate of your caſe for time and eternity: And whoſoever, in the face of all oppoſition and danger from men, ſhall publicly honour me, by profeſſing his faith in me, and owning my goſpel and my ways, him will I publicly honour, by owning him with all demonſtrations of my love, in recitals of his faith and faithfulneſs in the preſence of my heavenly Father, and of the whole world of angels and men, to his eternal joy.

33 But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.

33 But whoſoever, out of fear or ſhame, ſhall diſclaim, renounce, or act inconſiſtently with his profeſſion of my name, in the preſence of men, him will I likewiſe publicly diſown, and abandon with abhorrence, as none of mine, in the preſence of my Father, and of all the world, to his everlaſting confuſion.

34 Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword.

34 Do not imagine, that the deſign of my coming is to ſpread outward proſperity and peace here below, according to the preſent *Jewiſh* expectations from the Meſſiah: No, my direct views are ſpiritual and heavenly: And though, as far as my goſpel is embraced, it will promote the beſt of peace within, and will diſpoſe my diſciples to behave in a peaceable friendly manner toward one another, and toward all men; yet, through the corruption of nature, among enemies to its purity and power, it will prove an occaſion of ſevere oppoſition and tribulation to my diſciples on the earth.

35 For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the

35, 36 For the occaſional event of my coming into the world will be fierce contentions about me, and my holy truths and ways, amongſt the neareſt earthly friends and relations: So that ſons and fathers, daughters and mothers, daughters-in-law

the daughter-in-law againſt her mother-in-law.

36 And a man's foes *ſhall be* they of his own houſehold.

law and mothers-in-law, will be at the utmoſt variance with each other; and even the children and ſervants of a man's own family, who depend upon him, and are provided for and ſupported by him, will turn the bittereſt enemies againſt him.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me.

37 This will be indeed a cutting trial: But when things come to ſuch a criſis, that a man muſt either break with his neareſt and deareſt friends and relations after the fleſh, or break with me; he that prefers the favour and friendſhip of his father, mother, ſon, or daughter, to me. and will not part with temporal endearments for his religion and conſcience, cannot be accounted, nor is worthy to be owned, as one of my real diſciples; nor ſhall he be the partaker of the ſpiritual and eternal bleſſings that belong to ſuch.

38 And he that taketh not his croſs, and followeth after me, is not worthy of me.

38 And whoever he be, that cannot ſubmit to the ſufferings of perſecution, even to death itſelf, and bear them patiently, like one that carries his own croſs for my ſake, when he is called to it, that he may follow my example, doctrines, and inſtitutions, he really prefers his own eaſe and ſafety in this world, to his intereſt in me; and cannot be juſtly deemed, nor ſhall be owned, as a true diſciple, that heartily loves me, and that ſhall be glorified with me.

39 He that findeth his life, ſhall loſe it: and he that loſeth his life for my ſake, ſhall find it.

39 The whole matter, therefore, is reduced to this ſingle point. He who, through the fear of man, preſerves his life at the expence of his religion, conſcience, and regard to me, ſhall loſe the true ends, and the beſt comforts of life, ſhall ſometimes be cut off from the land of the living, ere he is aware. by ſome other means here, and ſhall certainly fall ſhort of eternal life hereafter: But he who ſtedfaſtly adheres to me, though it ſhould coſt him his temporal comforts, or even life itſelf, in this world, ſhall certainly obtain the true ends of living, and an everlaſting life of all bleſſedneſs in ſoul and body in the world to come.

40 He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me.

40 Go forth, then, in my name, and upon my errand, without fear of your enemies. And for your further comfort and honour, as well as for the encouragement of all that ſhall believe in me through your word, I tell you, that he who entertains and ſhews kindneſs to you, and receives the goſpel ye preach, ſhall be eſteemed as ſhewing kindneſs to me, and as receiving me; and he who thus receiveth me, ſhall be eſteemed as receiving my Father himſelf, by whoſe commiſſion I am come under the character of a Saviour: All ſhall be

taken

taken as done to him and myself; and we will regard it accordingly.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

41 He who, by faith, receives the gospel, and entertains and shews an affectionate kindness to one of my prophets or ministers, merely as such, without any worldly, personal, private, or party considerations to move him to it, shall have an abundant blessing through his ministry and prayers, and shall receive a proportionable share with him in his reward of grace: And he who loves and entertains a good and holy man, merely on account of his religious character, shall be blessed in answer to his prayers, and shall bear a part with him in his eternal reward.

42 And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

42 And whoever he be that, in like manner, from a principle of faith and love, shall give the least needful assistance or refreshment, though it be but a cup of cold water, to one of the weakest and meanest of my disciples, merely because he believes in me, and bears my image, I solemnly assure you, his work of labour and love shall by no means be lost; but, in God's way and time, he shall receive a rich and gracious reward.

RECOLLECTIONS.

How gloriously confirmed is the gospel of Christ by the various signs and wonders that were wrought by those who first preached it! This gospel is to be published to all, and it shall not be in vain; but by the blessing of Christ, be savingly received by some. What an encouragement is this to those that preach, and those that hear it! And how careful should we be to give it due entertainment! If we reject it, it is to our own more terrible perdition, than the worst of heathens will suffer, that never heard it; but if we embrace it, it is to our own salvation and eternal glory. Though the ministers of this gospel are not to seek great things in this world for, or by, their ministrations; yet their great Lord and Master has made it the duty, and will incline the hearts, of his people to provide for them: And as it is their exceeding joy to be owned and honoured by him, and made his instruments of gathering in lost sheep; so the least Christian affection or kindness shewn to any of his faithful servants or disciples, because they are such, shall be graciously accepted; and he will own it, as if it were done personally to himself. Ah, what are the dearest friends and comforts of life, if put in the least competition with Christ! And why should any reproaches or troubles we may meet with for his sake, be a discouragement to us; since he has undergone them before us, will take care of us in the way, and publicly own and recommend us to his Father at the end! Needlessly to expose ourselves to sufferings, on Christ's account, is indeed unwarrantable and imprudent; but to neglect any known duty, or commit any known sin, to avoid them, is apostacy: It is fearing men, who cannot kill our immortal spirits together with our mortal bodies, nor affect our truest interests; it is fearing them more than the great God, who will dreadfully resent it, and can destroy both soul and body for ever in hell. But, whatever we are called to lose or suffer for Christ and his cause, we shall never lose by him, while with faith and patience, with meekness and holy courage, we commit ourselves to him that judgeth righteously, and has all our affairs under his eye and government: For he that endures to the end, shall be saved.

CHAP.

CHAP. XI.

Christ's discourse with John the Baptist's *messengers*, 1,—6. *His testimony to him*, 7,—15. *His reproofs for rejecting both* John *and himself*, 16,—24. *His thanksgiving for the revelation of the gospel to some, and his invitation of sinners to himself*, 25,—30.

TEXT.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

PARAPHRASE.

WHEN Jesus had finished his charge to the twelve apostles, and sent them out with his commission to preach the gospel at different places, he went into other parts, in order to his personally instructing the people, and confirming his doctrine with miracles, in several of their cities, where he met with many hearers.

2 Now when *John*, whom *Herod* had cast into prison, received an account of the many wonderful works that Jesus wrought, he ordered two of his disciples to go to him, more for their satisfaction than his own; though the long confinement that he himself was in, and the low figure Christ made in the world among men of learning and note, were great trials of his own faith about him.

3 And they came to ask him whether he were (ο ερχομενος) the promised and expected Messiah that was to come for the redemption of *Israel?* or whether they were to look for any other to appear in that character besides him?

4 In answer to this, Jesus, working several miracles in their presence, (*Luke* vii. 21.), ordered them to go back again, and tell *John* what they had heard with their own ears, and seen with their own eyes, to prove that he was indeed the Christ, according to ancient prophesies concerning the nature of the miracles he was to work, and the sort of people he was to find most success amongst, (*Isa.* xxxv. 5, 6. and lxi. 1.)

5 Tell him, says he, particularly from me, that by the effectual working of my power, the blind receive their sight, cripples walk like other men, leprous persons are cleansed, the deaf hear, the dead are raised to life, and the poor of this world, and the poor in spirit, whom the *scribes* and *Pharisees* despise. (ευαγγελιζονται) are evangelized; they have the glad tidings of salvation preached to them, receive the gospel, and are wrought upon thereby.

6 And

6 And bleſſed is he whoſoever ſhall not be offended in me.

6 And he, and he only, is truly bleſſed, who, on the foot of ſuch evidence as this, is ſo well ſatisfied about my perſon and office, that no prejudices againſt me, on any account whatſoever, (σκανδαλισθῇ) ſhall ſo diſhearten him, as to make him ſtumble and fall, or reject and diſown me.

7 And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

7 And when *John*'s diſciples were gone back with this anſwer, (ſee the note on *Luke* vii 24.), Jeſus took that opportunity to expoſtulate with the people, and to give an honourable teſtimony concerning him, ſaying, When *John* preached in the wilderneſs, and great multitudes of you ran to his miniſtry and baptiſm, what did you go thither for? or what did ye expect to meet with there? Did ye crowd at ſuch a rate to hear a man as wavering in his doctrine as a reed that is toſſed to and fro with every wind? He was no ſuch giddy perſon; but ſteadily perſiſted in one and the ſame teſtimony concerning me. Or were ye like children, that will run abroad merely to ſee the ſhaking of a reed? Surely ye muſt have had ſome higher deſign than this.

8 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft clothing, are in kings houſes.

8 But what was the deſign? or what did ye look for? Did ye expect to ſee ſome fine and gay perſon, arrayed with pompous and rich apparel, made of the moſt ſoft and delicate materials, to gratify your curioſity; or ſome flattering courtier, to ſoothe you up with fair ſpeeches? There was no room for you to think of finding ſuch an one preaching in the wilderneſs; for people of thoſe appearances and characters are rather to be expected at the palaces of kings.

9 But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet.

9 But what was it then that carried you in ſuch throngs to the deſert? Was it the hope of ſeeing a prophet ſent from God, and of hearing what he had to ſay to you? This is what ye certainly thought of: And I tell you it was indeed a prophet that ye ſaw and heard, and one greater than all the prophets that went before him; for he ſpake of me as juſt ready to appear among you: Yea, he was more than a prophet, who only tells things to come; for he pointed me out unto you, as the Meſſiah already come; and called you to believe in me, and receive the goſpel, which I now preach to you.

10 For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy

10 For he was that very perſon of whom God ſpake as my forerunner, in the prophet *Malachi*, (chap. iii. 1.), ſaying, *Behold I ſend my meſſenger*, whoſe ſpecial office it is, like an harbinger, to go juſt *before thee*; and who, by his miniſtry and baptiſm,

thy way before thee.

tism, shall † give notice of thy coming, and call the people to believe in thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

11 I solemnly assure you, that of all the children of men before, there never appeared any prophet superior, no, nor equal to *John the Baptist*, with respect to the clear discoveries God made of the Messiah to him, and his direct preaching and pointing him out to others: And yet the meanest gospel-minister in my kingdom, which, as he told you, I am come to set up in the world, shall excel *John* himself; his office is still more honourable, and he shall have still brighter discoveries of me, and shall be able to preach more of my obedience and sufferings, grace and glory, and of the spiritual nature and design of my kingdom, than *John*: Yea, the least true believer in the gospel-church shall have further light into these things, than he.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

12 *John the Baptist* alarmed the people with representations of their guilt and danger, and told them of my appearing to take away their sins, (*John* i. 29.): And from the beginning of his ministry onward to this day, there have been mighty stirrings among them: Great multitudes are crowding to hear the gospel, and many of them are seeking after salvation with as much earnestness and vehemence as if they were storming a town; yea, publicans, and the worst of sinners, whom the *Scribes* and *Pharisees* look upon as intruders, that have no right to the blessings of the Messiah's kingdom, even these are pressing, with eager desire, after its holy and gracious doctrines, and take its blessings, as it were by force, away from those that despise and envy them.

13 For all the prophets and the law, prophesied until John.

13 For all the prophets, and the ceremonial law, represented my coming, and the blessings of my kingdom, as future and distant things, till *John* arose, who spake of them as already introduced, and as just coming on in all their glory; and so they are now regarded and treated like things present, which use to make the strongest impression.

14 And if ye will receive *it*, this is Elias which was for to come.

14 And if ye can bear to hear the truth, and find in your hearts to believe it, I tell you plainly, that

NOTE.

† In *Malachi*, God the Father, speaking to the church concerning Christ's forerunner, says, *He shall prepare the way before me*, or before my face: But here it is quoted in the form of his speaking to Christ; and so it is my messenger before *thy face*, who shall prepare *thy* way before *thee*: Which makes the same way to be called Christ's way here, and God's way there; and shews that he is one God with the Father. See *Pocock* on *Mal.* iii. 1.

that this *John* is the very perſon propheſied of, as the Meſſiah's forerunner, under the character of *Elias;* in as much as he came, in the ſpirit and power of that famous prophet, to prepare the way for my appearing immediately after him.

15 He that hath ears to hear, let him hear.

15 Whoever is capable of hearing, and deſirous of being inſtructed, let him ſeriouſly conſider the truth and importance of what I ſay.

16 But whereunto ſhall I liken this generation? It is like unto children ſitting in the markets, and calling unto their fellows,

17 And ſaying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

16, 17 But as to the generality of people, and eſpecially the *Scribes* and *Phariſees*, in this perverſe and cavilling age, what parable can be thought of that ſhall ſet them out as they deſerve? They are ſo captious and untractable, as to be juſt like a parcel of moroſe and ſullen children, whom their companions would get to play with them in the market, or other public places; but whatever they do to pleaſe and engage them, whether it be by mimicking a wedding, or the like, with muſic and dancing, or a funeral, with mournful ſongs, and other ſigns of ſorrow, they are ſo ill-natured and obſtinate as not to be prevailed upon to join with them: Even ſo the people of this day will not be engaged by any manner of addreſs that is made to them; but ſet themſelves againſt both my forerunner and me, as if we were to be no more regarded than children, that only act a part.

18 For John came neither eating nor drinking; and they ſay, He hath a devil.

18 For *John the Baptiſt* came to preach to them, and recommend his doctrine of humiliation and repentance, by a ſevere, ſolitary, and abſtemious life, with faſting and ſelf-denial; and they, inſtead of mourning with him for their ſins, perverſely ſaid of him, He is an unſociable melancholy man, poſſeſſed of the devil.

19 The Son of man came eating and drinking; and they ſay, Behold a man gluttonous, and a wine-bibber, a friend of publicans and ſinners: but wiſdom is juſtified of her children.

19 On the other hand, I, the Meſſiah, am come to preach to them glad tidings of great joy, and recommend my doctrine by a free and friendly way of converſation, uſing the innocent refreſhments of nature, treating all ſorts of perſons with affability, and condeſcending to converſe with the worſt of ſinners for their ſpiritual good; and immediately they as perverſely cry out, See what a glutton and tippler this is, a boon companion for the vileſt and moſt luxurious men! But after all that malice and envy can ſuggeſt, the wiſdom of God in the doctrines we preach, together with the wiſdom of both theſe methods of publiſhing and recommending it, and the wiſdom of receiving it; yea, and the Meſſiah himſelf, *in whom are hid all the treaſures of wiſdom and knowledge;* are fully approved of, witneſſed to, and vindicated in the thoughts of them

who

who know me and the grace of God in truth, and even by the greatest of sinners, who, being brought to believe in me, are made wise to salvation, and receive power to become the sons of God. (See the note on *Luke* vii. 35.)

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

20 On this occasion, Jesus entered upon a discourse, wherein he sharply reproved and threatened the people of those cities for their wilful obstinacy and perverseness, among whom he had wrought the greatest number of signal miracles to confirm his mission and doctrine, because they still persisted in their impenitence and hardness of heart.

21 Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

21 And particularly he denounced the wrath of God against some cities by name, for their infidelity, saying, Wo to you, the inhabitants of † *Chorazin* and *Bethsaida!* for if the same miracles, and other means of conviction, which ye have enjoyed, had been bestowed even on that wicked people of *Tyre* and *Sidon*, against whom dreadful destruction was denounced by the prophets. (*Isa.* xxiii. and *Ezek.* xxvi. and xxvii. and xxviii.) there is ground to believe that they, like the *Ninevites*, would, in much less time than has been afforded to you, have turned from their evil ways, and, in token of their repentance, have covered themselves with sackcloth and ashes, to prevent the ruin that came upon them.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

22 But, as ye have sinned against greater light and mercies, and greater means of conviction than they; I assure you the punishment of the profligate heathens of *Tyre* and *Sidon* shall not be so heavy and severe as yours, in the day of God's righteous judgment.

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

23 And as for thee, O *Capernaum*, who art a great and flourishing city, and hast been honoured with my chief residence, preaching, and miracles; and so hast been carried up, as it were, in outward privileges, to the very gates of heaven: Thou, for thy horrible abuse of them, shalt be stripped of all; thou shalt be brought to utter desolation, and thy people shall be thrown down to the lowest hell: For if the wonderful things that your inhabitants have been favoured with, had been done among the *Sodomites* themselves, there is the greatest moral reason to apprehend, that, vile as they were, they might have been brought to such a reformation and repentance, as

NOTE.

† *Chorazin* and *Bethsaida* were towns or cities in *Galilee*, not far from *Capernaum*. And what Christ says about other peoples repenting sooner than these, seems to be spoken by him as a man, upon the judgment of high probability, according to the appearances of things.

as would have prevented their deſtruction by immediate vengeance from heaven; and that their city might have continued to this very day.

24 But I ſay unto you, that it ſhall be more tolerable for the land of Sodom in the day of judgment, than for thee.

24 But, as the aggravations of your iniquities are ſo much greater than theirs, becauſe ye have obſtinately ſinned againſt more evident, endearing, and repeated means of light and grace. I aſſure you the puniſhment, even of the people of *Sodom* itſelf, ſhall not be ſo great in the final judgment as yours.

25 At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

25 As ſoon as Jeſus had ſpoke theſe awful things againſt the people of thoſe cities, he, with relation thereunto, comforted himſelf with the thoughts that there were, nevertheleſs, ſome who were acquainted with the goſpel, to their own ſalvation; and ſaid, I thank thee, O my Father, who art the ſovereign proprietor and diſpoſer of all bleſſings in heaven and earth, that while thou haſt not been pleaſed to diſcover the good things of the goſpel, ſo as to render them effectual, to men of character for learning and worldly policy, it has pleaſed thee to make them ſavingly known to others of low figure for natural parts, ſagacity, and human accompliſhments.

26 Even ſo, Father; for it ſo ſeemed good in thy ſight.

26 Even in this manner, O Father, thou diſpenſeſt the riches of thy mercy, and I heartily approve of and acquieſce in it; for ſo thy wiſe and holy pleaſure ſees beſt to order it, that thou mayeſt appear like a ſovereign in beſtowing thy free favours, and mayeſt the more evidently ſecure to thyſelf the entire glory of them all.

27 All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, ſave the Son, and *he* to whomſoever the Son will reveal *him*.

27 According to this deſign of grace, our Lord further added, All perſons and things, relating to ſalvation, are committed by my Father to me, as Mediator, that they may be under my uncontroulable management and diſpoſe; and we thoroughly underſtand one another, like perſons that have a mutual conſciouſneſs of each other's deſigns. None knows who or what the Son is, and what is the truſt committed to him, but the Father; neither does any one know who or what the Father is, and what are his counſels and will relating to this truſt, but the Son, and they to whom he, by his word and ſpirit, ſhall diſcover them.

28 Come unto me, all ye that labour, and are heavy laden, and I will give you reſt.

28 Then turning to the people, he ſaid, Whoſoever, therefore, among you is weary of ſin, and ready to ſink under an affecting ſenſe of its guilt and power, or is weary of the burdenſome rites and ceremonies of the law, and impoſitions of the *Scribes* and *Phariſees*; and whoſoever of you is tired with vainly ſeeking after pardon and acceptance with God, and peace to your own ſouls, by the works of the

the law; † come by faith to me for salvation, depending entirely on me for every spiritual blessing that ye need, and I will give you effectual relief.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

29 Submit chearfully to that yoke of obedience, which I, to set you an example, as well as to answer still higher ends, have taken upon myself; and yield yourselves up to me, as my disciples; to be taught and governed by me; for I am gracious, gentle, and condescending; and under my instruction and influence ye shall find refreshment and satisfaction to your souls.

30 For my yoke is easy, and my burden is light.

30 For my service is perfect freedom, and my commands are not grievous; but all my ways are ways of pleasantness, and all my paths peace; and I will lay no more burdens upon my disciples than they shall be enabled to bear.

RECOLLECTIONS.

Christ will honour them that honour him; but they that lightly esteem him shall be despised. A humble, though doubting faith, shall be satisfied; but wilful obstinacy shall be confounded. How dreadful and dangerous is it to sin against gospel-light and grace, to reject all means of conviction, to stumble at Christ, to be prejudiced against him, and to cast reproaches upon him and his servants! He will pour righteous contempt upon such sinners; he will one day call them to a strict account for all their impenitence, and abuses of the means of grace; and heavier vengeance shall fall on them, than on the most notorious sinners that never heard of the gospel. But how happy and encouraging is it, to see souls pressing in good earnest after Christ and salvation! How sovereign and distinguishing is the grace that gives such a happy turn to their minds and hearts, whilst others are left to perish in the way of their own chusing! How does our blessed Lord rejoice over them! What fulness or power has he in his hands to save them! And how kind and compassionate is he to such of them as are weary, wounded, and troubled in spirit! How tenderly does he invite them to himself! how sweetly encourage their faith in him! how fully assure them of all salvation in their coming to him! and how pleasant will he make his service, and how easy his cross, unto them, till they shall receive the crown of glory, that fades not away!

NOTE.

† This *coming to Christ*, must needs signify more than a bare corporal or local coming to hear him preach; for thus the persons he spoke to were already come to him, and innumerable multitudes came in that manner without any saving advantage to themselves: But our Lord speaks of such coming, as should certainly issue in a spiritual *rest*, which he would *give* and they should *find to their souls*, (ver. 29.) Accordingly, to explain his meaning in this phrase, he at other times used it as exactly of the same import with *believing in him*, promiscuously putting one for the other, again and again, *John* vi. 35, 36, 37, 40, 44, 45, 47, 64, 65. and vii. 37, 38, 39. And after he was gone to heaven, the apostle used these phrases of *coming to him*, and *believing on him*, as equivalent terms, 1 *Pet.* ii. 3, 4, 6, 7.

CHAP.

CHAP. XII.

Chriſt vindicates his diſciples plucking and eating corn, and his own healing a withered hand, on the Sabbath-day, 1,—21. *His healing a poſſeſſed man that was dumb and blind, and anſwering the blaſphemous cavils of the* Scribes *and* Phariſees *againſt it*, 22,—37. *His reply to their demand of a ſign from heaven*, 38,—45. *And his great affection to his diſciples*, 46,—50.

TEXT.

AT that time Jeſus went on the Sabbath-day, through the corn; and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Phariſees ſaw *it*, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the Sabbath-day.

3 But he ſaid unto them, Have ye not read what David did when he was an hungred, and they that were with him;

4 How he entered into the houſe of God, and did eat the ſhew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the prieſts?

5 Or have ye not read in the law, how that on the

PARAPHRASE.

ON a certain Sabbath about this time, (*Luke* vi. 1. ſee the note there,) Jeſus was paſſing to or from ſome ſynagogue, with his diſciples, through a corn-field; and they being hungry, took the liberty, which the law allowed them, (*Deut.* xxiii. 25.) to pluck ſome of the ears; and rubbing out the corn with their hands, began to eat it.

2 But as ſoon as the malicious cavilling *Phariſees* obſerved this, they were offended at it, not as an act of any injuſtice, but as a violation of the Sabbath, according to their traditions; and they ſaid to Jeſus, See what a ſinful liberty your diſciples take in breaking the Sabbath, and you ſuffer them to do it without reproof.

3, 4 But he anſwered them, What room is there for objecting againſt this as a violation of the Sabbath, ſince the law of nature requires that hunger be ſatisfied; and there are inſtances on record, which ſhew, that ritual circumſtances, and much more your ſtrained interpretations of them, are not to interfere with neceſſary works? Have ye never read the account of what *David* and his company did, when they were hungry? (1 *Sam.* xxi. 6.) Do not ye know that he went to the prieſt in the tabernacle, (ſee the note on *Mark* ii. 26.) and took of the conſecrated ſhew-bread, which *was moſt holy to Aaron and his ſons?* (Lev. xxiv. 9.) And though, in ordinary caſes, and without neceſſity, it was not lawful for any but the prieſts to eat of that hallowed bread; yet *David*, and they that were with him, eat of it to refreſh themſelves, and were not to blame; nor have ye ever condemned them for it. Why, then, do ye find fault with my diſciples for doing ſo ſmall a thing, as plucking and eating a few ears of corn, to ſatisfy their hunger on the Sabbath-day?

5 Or have ye not read what the law of *Moſes* itſelf enjoins, with reſpect to ſome ſervile works on the Sabbath-days, as particularly that then the prieſts

the Sabbath-days the priests in the temple profane the Sabbath, and are blameless?

priests are very busy in killing, flaying, and doing all things requisite about the sacrifices in the temple, which, by your way of arguing, is profaning the Sabbath, and in other cases would be so? and yet they were not chargeable with any fault; nor do ye pretend to blame them for it.

6 But I say unto you, that in this place is *one* greater than the temple.

6 Now (δε) if their being employed in temple-service, justified those servile labours on the Sabbath-days; my disciples attendance on me, and my service, will much more justify them in this lesser labour, which is necessary to their support. And I tell you that I, whose work they are hereby the more capable of performing on this Sabbath, am much greater in dignity and holiness than the temple, as all the fulness of the Godhead, and the sanctifying Spirit, without measure, dwell in me.

7 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

7 But furthermore, as to the first of these instances, if the law of charity vindicated *David* and his followers, so it does my disciples: And had ye but truly understood and considered the meaning of what God says, (*Hos.* vi. 6.) about his preferring acts of mercy to ceremonial observances, when they interfere with one another, ye would not have been so ready to reproach and censure my disciples, as guilty of any crime, by satisfying their hunger in this way, rather than strictly observing your ceremonious and rigorous traditions about the Sabbath, beyond what God himself has commanded.

8 For the Son of man is Lord even of the Sabbath-day.

8 And, as to the other instance of the priests servile labour, if the command of God, who has a right to order what works he pleases to be done on the Sabbath, acquitted them from the charge of breaking it; so my disciples plucking and eating a little corn in my presence, and by my allowance, is a sufficient vindication of them: For the Messiah has a divine right, as Lord of the Sabbath, to order what he judges most proper to be done, in subservience to his honour, and to his disciples good, relating to the Sabbath-day †.

9 Christ

NOTE.

† Christ is that Lord of the Sabbath, who instituted it at first in the state of innocency, and renewed the institution at mount *Sinai*; and therefore must have an original right in himself to make what circumstantial alterations he pleases about it: And as, agreeable to the nature and design of the gospel-dispensation, he has only changed it from the seventh to the first day of the week, and has only allowed of works of necessity and mercy, and such as relate to religious services, to be done on the Sabbath-day, all other obligations of a Sabbath remain in force: and if he did not design the continuance of a Sabbath under the gospel-state, it can hardly be supposed that he would have taken so much care to explain and settle the law concerning it, as he does here, and in the following verses, and at other times.

9 And when he was departed thence, he went into their ſynagogue.

10 And behold, there was a man which had *his* hand withered: and they aſked him, ſaying, Is it lawful to heal on the Sabbath-days? that they might accuſe him.

9 Chriſt having thus confuted the *Phariſees*, went his way; and on another Sabbath, (*Luke* vi. 6.) he, according to his cuſtom, repaired to one of their ſynagogues.

10 And obſerve, a remarkable occaſion offered for his further aſſerting, and confirming by a miracle, the doctrine he had taught in the fields concerning the Sabbath. There was a man in the ſynagogue, whoſe right hand was withered, ſhrunk, and dried up, ſo that it was entirely uſeleſs: And as he was a poor miſerable object ||, the *Phariſees* ſuſpected that Chriſt would cure him, and therefore aſked him, Whether he thought it lawful to heal any one on a Sabbath day? that if he ſhould ſay it was, they might accuſe him of breaking the Sabbath, and pretend that he deſerved to die for it; or if he ſhould be ſilent, or ſhould ſay it was not lawful, they might accuſe him of inconſiſtency, becauſe of what he had ſaid in the fields.

11 And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift *it* out.

12 How much then is a man better than a ſheep? wherefore it is lawful to do well on the Sabbath-days.

11 But (δε) Jeſus, knowing their deſign, ſaid unto them, Suppoſe any of you had but one ſheep, and it ſhould fall into a pit, or into any other danger of ſuffering great miſchief, or of loſing its life for want of help; which of you would not do what ye could to get it out, though it were on the Sabbath-day?

12 Of how much more value then is a man, and his uſe of a hand, that is neceſſary to his livelihood and comfort, than a mere animal? If, therefore, it is lawful to ſhew mercy to a ſheep, it muſt certainly be an act of much greater charity to relieve a poor helpleſs man; and it cannot but be warrantable to do ſuch an act of goodneſs and compaſſion on the Sabbath-day.

13 Then ſaith he to the man, Stretch forth thine hand: and he ſtretched *it* forth; and *it* was reſtored whole, like as the other.

13 Thereupon he, with ſovereign authority, commanded the man to ſtretch out his hand; and ſuch healing power went forth with the word, that its ſtrength and vigour were immediately reſtored, ſo that it was as perfectly ſound and well as the other.

14 Then the Phariſees went out, and held a council againſt him, how they might deſtroy him.

14 Though this was ſo evident and merciful a miracle, and done without any labour, by only ſpeaking a word; yet the *Phariſees* were ſo enraged at Chriſt for it, that they conſulted together how they might proceed againſt him to take away his life.

15 But when Jeſus knew *it*, he withdrew himſelf from

15 But Jeſus, knowing their malicious contrivances, and that it was not yet time for him to ſuffer himſelf

NOTE.

|| He probably uſed to get his bread by the labour of his hands. See the note on *Luke* vi. 6.

from thence: and great multitudes followed him, and he healed them all,

himſelf to fall into their hands, retired from them; and great multitudes, underſtanding whither he was gone, went after him, and he healed as many of them as were ſick of any diſeaſes.

16 And charged them that they ſhould not make him known:

16 And that he might not ſtill further unſeaſonably provoke the rage and envy of the *Phariſees*, but might go on peaceably with his work, he commanded the people not to tell his enemies of theſe miracles, nor to acquaint them where he was.

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

17 And this he did, that the prophecy of *Iſaiah* might be fulfilled, where God the Father ſays to the church, (*Iſa.* xlii. 1.)

18 Behold, my ſervant whom I have choſen, my beloved, in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles.

18 Obſerve my ſervant, the Meſſiah, whom I have choſen to that office, as the only fit perſon for it, my beloved Son, in whom, and in whoſe work, I am highly delighted: I will anoint him with my Spirit above meaſure, and he ſhall preach the goſpel, to the reformation of the *Gentiles*, as well as *Jews*, firſt in his own perſonal miniſtry, and afterwards ſtill more abundantly in that of his apoſtles.

19 He ſhall not ſtrive, nor cry: neither ſhall any man hear his voice in the ſtreets.

19 In his management of this work, his kingdom ſhall not come with obſervation: He ſhall not behave in a pompous or noiſy manner, or with contention and tumult, like one that is clamorous, or loves to make a buſtle in the world; but with gentleneſs and meekneſs, condeſcenſion, tenderneſs, and compaſſion.

20 A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench, till he ſend forth judgment unto victory.

20 Such as are weak in grace, and wounded in ſpirit, like a bruiſed reed, he will not cruſh, but ſtrengthen and bind up; and where there is but little light, life, and fervour, and this attended with ſad remainders of offenſive infirmities, and juſt ready to expire, like the ſmoaking wick of a candle, he will not extinguiſh, but cheriſh and kindle it into a ſacred flame, till the leaſt beginnings of his renewing work of grace in the ſoul ſhall overcome all defects and dangers, and be perfected in glory. And the like will he do by the ſmalleſt beginnings of his work in the world, till by means of the goſpel, in the hand of the Spirit, it ſhall prevail againſt all oppoſition:

21 And in his name ſhall the Gentiles truſt.

21 And when his name comes to be made known, by the miniſtry of the word, among the *Gentiles*, even they ſhall be brought to believe in him, and depend upon him for ſalvation.

22 Then was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, inſomuch

22 After this, (he being in a houſe, chap. xiii. 1.) a certain perſon, who was under the power and poſſeſſion of the devil, and thereby deprived of his ſight and ſpeech, was brought to Jeſus to have compaſſion upon him: and he inſtantly delivered him from this poſſeſſion, and its diſmal effects; ſo

much that the blind and dumb both ſpake and ſaw.

that he, who had been blind and dumb, recovered the uſe both of his eyes and tongue.

23 And all the people were amazed, and ſaid, Is not this the Son of David?

23 And the miraculous power, by which our bleſſed Lord did this, was ſo manifeſt and extraordinary, that all the people were exceedingly aſtoniſhed at it, and ſaid, Certainly this is the promiſed Meſſiah that was to deſcend from *David*. Who can think otherwiſe of him?

24 But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils.

24 But when the *Phariſees*, his inveterate enemies, heard how the people were affected at the miracle, and how confidently they expreſſed their faith in him, as the Meſſiah, on that account; they were enraged in their own minds, and blaſphemouſly ſaid, Though we cannot deny but that (*ουτος*) this ſorry fellow caſts out devils; yet he certainly does it not by any divine power, but by a confederacy with *Beelzebub* their chief, who, to delude the people, concurs with him, and commands the leſſer devils to retire at his word.

25 And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation; and every city or houſe divided againſt itſelf, ſhall not ſtand:

25 But Jeſus knowing the maliciouſneſs of their hearts in ſuggeſting this, expoſtulated with them, ſaying, How perverſe and inconſiſtent is your way of reaſoning! Your argument deſtroys itſelf; for in all ſocieties, whether kingdoms, cities, or families, the chiefs that ſet themſelves againſt the common intereſt of the community, and the inferiors that act under them, directly oppoſite to the known ſtrength and advantage of the whole, do, in effect, divide the body againſt itſelf, and muſt, in courſe, unavoidably bring it to utter ruin. It can never ſubſiſt long, much leſs gain any ground, by ſuch deſtructive methods as theſe

26 And if Satan caſt out Satan, he is divided againſt himſelf: how ſhall then his kingdom ſtand!

26 And if one devil caſts out another, to the weakening of their common cauſe among men, and to the confirmation of my doctrine of holineſs, that lies directly oppoſite to all their intereſts and deſigns, what is this, but the powers of hell going into a conduct that effectually ſplits, inſtead of uniting, their ſtrength? And in that caſe, how can the kingdom of darkneſs ſtand? The devil is not ſo weak a politician, as to enter into ſuch pernicious meaſures againſt himſelf.

27 And if I by Beelzebub caſt out devils, by whom do your children caſt *them* out: therefore they ſhall be your judges.

27 Beſides, if ye pretend that the exerciſe of my power over devils, to caſt them out, is in combination with *Beelzebub*, their prince, Pray, what will you ſay to your own approved countrymen and diſciples, who have ſometimes undertaken to caſt them out*? Is it by the power of the devil that they do it?

NOTE.

* Chriſt here ſeems to refer to the ancient writers aſſure us, ſometimes uſed *Jewiſh* exorciſts in thoſe days, who, as to caſt out devils by invoking the name of

it? Ye will not say this of them, nor did ye ever presume to charge it upon them. They, therefore, shall be witnesses of the divine power by which I cast out devils, and shall rise up in judgment against you, for the partiality and injustice of your blasphemous accusation of me.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

28 And if it be apparent, beyond all reasonable contradiction, that I do these things against the interest of Satan, in a divine manner, by the power of God's Spirit ‡; it is then evident that I am come, with sovereign authority, to destroy the work of the devil, and to set up a spiritual, merciful, and holy kingdom among you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

29 Otherwise, how is it possible that I should be able, at this superior and irresistible rate, to cast out Satan from his possession of men's bodies, as well as from his dominion over their souls? For how can any one make a forcible entry, and dispossess a strong man of his house and goods, unless he first masters him by a greater power? Then, indeed, he will take possession for himself, and turn all to his own use; but otherwise he cannot.

30 He that is not with me; is against me; and he that gathereth not with me, scattereth abroad.

30 And as I so evidently act against all the might and interests of Satan, it can never be thought that he is with me, but must be against me; and whosoever he be that shall not own and side with me, in my opposition to him, and in my work of gathering sinners out of his kingdom into my own, shall likewise be looked upon as an enemy to me, and as injurious to the interests of my kingdom.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

31 Therefore, on occasion of what has now passed, I tell you, for your caution against one most horrid sin, which some of you are in great danger of, that all sorts of other crimes, and even blasphemies, however heinous in their circumstances and aggravations, are pardonable, and shall be forgiven to every penitent believer: But in the approaching dispensation of the Holy Spirit, in which his miraculous operations and illuminations will appear with still more shining evidence, a malicious ‖

NOTES.

of the God of *Abraham*, *Isaac*, and *Jacob*: Or perhaps he referred to such as cast out devils in his name, but did not publicly own or follow him; *Mark* ix. 38.

‡ Though Christ had all power in himself, as God, for the performance of his miracles; yet as none of the divine Persons act separately from each other, their nature being the same; and as Christ was likewise man, and came, as the Messiah, in his Father's name; it was proper that the agency of the Holy Ghost should be sometimes taken notice of in his miraculous acts, to shew that the Father owned him in the execution of his office; as well as that at other times, he should behave as acting by his own power, as he most commonly did, to shew that he had it in himself.

‖ The *blasphemy against the Holy Ghost*

ſpeaking againſt him then, as if he were an evil ſpirit, or an aſcribing his wonderful gifts and operations to the devil. is ſuch a blaſphemy as ſhall never admit of forgiveneſs; ſince this will be obſtinately ſinning againſt the laſt and higheſt diſpenſation of grace, by which it can be poſſible for any to be recovered, or brought to faith and repentance.

32 And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the *world* to come.

32 And I tell you, that whoſoever, through ignorance, and preconceived prejudices about the temporal grandeur of the Meſſiah, ſpeaks blaſphemouſly againſt me on account of the meanneſs of my appearance as the Son of man, ſuch an one may afterwards, by the power of the Holy Ghoſt, be brought to conviction, faith, and repentance, and ſo obtain forgiveneſs of that ſin. But whoſoever ſhall maliciouſly and deſignedly revile the Spirit of God, in his moſt ſignal and evident gifts and operations, by which he will hereafter bear witneſs to me, and which will be the laſt means of conviction and recovery, he muſt be inevitably ſhut up in impenitence and unbelief, and ſo ſhall not obtain forgiveneſs, either in this world, or in the day of judgment.

33 Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

33 As to you, the *Phariſees*, that have ſpoken bitter things againſt me, whatever pretences ye make to ſanctity, it is evident that your hearts are full of malicious wickedneſs: For a man's heart is to be judged of by his words and actions, as a tree is by its fruit, which is either good or bad, according to the nature of the tree: Either, therefore, leave off your blaſphemies; or elſe make no further pretences to religion and holineſs, that ye may be conſiſtent with yourſelves.

34 O generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh.

34 Whatever others may think of you, I know you to be the ſeed of the old ſerpent, a wicked and malignant generation of men: How can ye, then, while you continue to be ſinful in your governing principles and tempers, ſpeak any thing that is really good, or that is not, one way or other, bad? For that which moſt fills and reigns in the heart, will naturally make its way, and diſcover itſelf, by the lips.

35 A good man out of the good trea-

35 A truly good man, on one hand, has a rich treaſure of grace and holineſs in his heart, and it will

NOTE.

Ghoſt is ſpoken of *Mark* iii. 28. and *Luke* xii. 10. in the future tenſe, and ſo related not to what was already, but ſhould afterwards be done, conſequent to the effuſion of the Spirit; and what the *Phariſees* had ſaid about Chriſt's caſting out devils by *Beelzebub*, was as directly blaſpheming himſelf as the Spirit; and yet he ſpeaks of blaſphemy againſt himſelf as a ſin that ſhould be forgiven, ver. 32.; and afterwards preached to, and prayed for, theſe blaſphemers, *Luke* xxiii. 34. See *Whitby's fourth appendix to this goſpel.*

treasure of the heart, bringeth forth good things, and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned

38 Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said to them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the

will vent and discover itself by his uttering things *that are good to the use of edifying;* (Eph. iv. 29.) and a wicked unregenerate man, on the other, has a source of all iniquity perpetually bubbling up in his heart, and it will break out and appear in the corrupt communication that proceeds out of his mouth.

36 And (δε) how light soever ye may think of your words, as if they were of little moment in God's account; nay, though you may be apt to say, *Our lips are our own, who is Lord over us?* (Psal. xii 4.) I tell you that, not only mens false, blasphemous, and reviling words, but even all their vain, trifling, and unprofitable talk, shall be exactly scrutinized, and brought to a reckoning in the day of judgment.

37 For your words, as well as actions, shall be produced in evidence for or against you, to prove whether you are a saint or a sinner, a true believer or not; and according to their evidence, you shall be either publicly aquitted, or condemned, in the great day.

38 Then some of the lawyers and *Pharisees* turned upon him, and said, Master, after all that you have taught and done, we are not satisfied about your being the Christ: We therefore desire you to shew us some miraculous sign from heaven, (*Luke* xi. 16.) to prove that you really have a divine commission, and that God himself owns you; or else we shall not believe in you.

39 But as this was a humorous, superfluous, and unreasonable demand, he answering them, said, None but a perverse and degenerate set of men, that have cast off God's covenant, and apostatized from the faith and obedience of their father *Abraham*, could have required any other sort of sign to satisfy them, than they have already seen, in the numerous, great, and merciful miracles I have wrought among them, to confirm my character, and my holy doctrine: And no other sort of miraculous sign, different from those that I have already wrought, shall be given them for this purpose; except one, which was prefigured by the prophet *Jonas*, in what befel him for the conviction of the *Ninevites*, and which of itself will be such an unanswerable demonstration of my divine authority and power, as will leave every one that rejects it without excuse.

40 For as *Jonas* came alive out of the great fish's belly, when he had been buried there three days and three nights in the depths of the sea, which was a proof of his being a prophet sent from God to the *Ninevites*; So I, the Son of man, shall rise again to life, when I shall have been put to death, and been

the heart of the earth.

been buried * three nights in the grave, to prove that I am the Meſſiah

41 The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemn it: becauſe they repented at the preaching of Jonas: and behold, a greater than Jonas *is* here.

41 If, upon this further evidence, I ſhall be ſtill rejected through unbelief the *Ninevites*, compared with the perverſe people of theſe days, will riſe in judgment, like witneſſes for God, that they deſerve to be condemned as incorrigible infidels: For they believed and hearkened to *Jonas*, as a prophet of the Lord; and were ſo affected at his preaching, that they went into a ſolemn humiliation and repentance, covering themſelves with ſackcloth and aſhes. They were ſo convinced by his meſſage, as to do all this, though he was but an ordinary prophet, and continued with them but a little while; and though there was no other miracle, than that which was wrought for and upon him, and not by him, and which they could only have the report of, to confirm his meſſage to them: And obſerve it, One incomparably greater than *Jonah*, even the Meſſiah himſelf, who comes with evident characters of divinity, is now among you, and is often preaching, with all plainneſs and authority, and continuing to preach to you, as many years, as *Jonah* did days to them; he likewiſe has confirmed his doctrine with a multitude of ſignal miracles before your own eyes, and at laſt will conclude them with his reſurrection from the dead: If, therefore, after all this, ye ſhall ſtill continue in impenitence and unbelief, how aggravated will your guilt and puniſhment be in the great day!

42 The queen of the ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it: for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon; and behold, a greater than Solomon *is* here.

42 The queen of *Sheba* in *Arabia*, (which lay ſouth of *Jeruſalem*) being likewiſe compared with the people of this obſtinate age, will riſe up, as a witneſs for God, that their condemnation is juſt: For, upon her only hearing a report of *Solomon*'s great wiſdom, in a very diſtant country, bordering on the ocean, ſhe, though a perſon of great ſtate, and of the tender ſex, took a fatiguing long journey, to ſee and hear it herſelf; and, having been favoured with ſome proofs of it, ſhe readily owned and admired it: And pray obſerve, One incomparably greater than *Solomon*, even the Meſſiah himſelf, who is the Wiſdom of God, and teaches wiſdom to ſalvation, is preaching daily among you in your ſynagogues, and other places; and if, after all, ye deſpiſe this wiſdom, and *will not come to him*,

NOTE.

* The *Jews* natural day was expreſſed by a day and a night, and they uſed to reckon a part of a day for a whole day; and ſo Chriſt's lying in the ſepulchre part of *Friday* and of the Lord's day, and the whole of the *Saturday*, is, according to their way of computing, called *three days and three nights*.

him, that ye may have life, (John v. 40.) how great and how righteous will be your condemnation!

43 When the unclean spirit is gone out of a man, he walketh thro' dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out: and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

43, 44. and 45 The case of this people is like that of one possessed with the devil. who delights in nothing but wickedness and mischief: When this evil spirit is cast out of a man, he, like a melancholy disappointed creature, wanders about in places where he may probably meet with least disturbance; there he seeks after another settlement, but cannot find it. Then he thinks with himself, I will go and try whether I cannot recover possession of the same man again; and upon his returning to make the experiment, he finds there is nothing to oppose him, but every thing more ready to entertain him than before. Upon this, he enters again, with several other still more malignant devils than himself, and they unitedly fix their abode in this man, and so make his condition abundantly worse than it ever was before. Just so the dreadful condition of this impenitent unbelieving people shall be: I have often baffled Satan among them; the light and power of my gospel have, in various instances, been too hard for him; and there have been some convictions and stirrings in the minds of the people, that have disturbed and threatened his interest in them; and all together have made him afraid, lest, by further pursuing his vile designs against the *Jews*, he should provoke me utterly to destroy him. Hereupon, in the great vexation of his mind, he retires to the *Gentile* world, hoping to meet with a better reception there. But thither my gospel shall follow him, with much greater energy and success, in turning innumerable multitudes from idols, to serve the living and true God; so that he will be abundantly more harassed and defeated there than he was among the *Jews*. Upon this, he will return, and try this people again; and finding that their convictions have not prevailed upon them to admit me into their hearts, and that, amidst all their pretences to purity and religion, they are still destitute of my grace, and are more ready to resign up to him than before; he will come with greater power, and fill them with more obstinate hardness of heart than ever, till their wickedness and their ruin shall be past remedy.

46 While he yet talked to the people, behold, his mother

46 While he was discoursing in this manner to the people, behold, a proper opportunity offered, for discovering a most affectionate love to his disciples.

mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him. Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered, and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold, my mother, and my brethren:

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother.

cinles. *Mary*, his mother, and † and some of his nearest kinsmen, came to the house where he was preaching; and, not being able to get in because of the crowd, they desired he might be told that they wanted to speak with him.

47 According to their request. one of the company immediately acquainted him that his mother, and some of his near kindred, who were called his brethren, waited abroad to speak with him.

48 But he replied. saying to the person that informed him of it, What authority have any earthly relations to call me off from my Father's business? and whom do ye suppose that I account to be my dearest kindred, even as my mother, and my brethren?

49 And while he spake these words, he, pointing with his hand toward his disciples, said, Behold the dear objects of my affection! these are they whom I have taken into peculiar relation to myself, and whom I love with all the tenderness and fervour that are due to the nearest of kin; and no respect to relatives after the flesh can ever divert me from pursuing their salvation. (See the note on *Mark* iii. 34.)

50 For whosoever shall heartily comply with the will of my heavenly Father, in their believing obedential regards to me; these are the persons whom I prefer to all earthly relations; and whom I will own and embrace with all the kindness and love that a brother, a sister, or a mother, can expect or desire.

RECOLLECTIONS.

Behold the horrible corruption of human nature, how prone it is to be captious and cavilling at trifles; and at the same time, how full of blindness. prejudice, and malignity, against Christ and the gospel! Who could have thought that the holy One, and the wisdom of God, who gave the clearest evidence of his excellent character, as divine, and every way greater than that of *Solomon* or any of the prophets, should ever have been traduced as a confederate with the devil; or that it should ever enter into the heart of man to blaspheme the blessed Spirit in his highest manifestations of glory, and stigmatize him as an evil spirit? If we shut our eyes, and harden our hearts, against the rich means of grace which Christ has given us,

NOTE.

† It does not fully appear that *Mary* ever had any other child besides Jesus And therefore these, who are called his *brethren*, may have been either the children of *Joseph* by a former wife; or else the cousin-germans of our Lord, such as the children of *Mary*, the wife of *Cleophas*, sister to the mother of Jesus, and such relations, according to the language of the *Jews*, were called brethren. But Mr. *Whiston* has said a good deal to shew that our Lord's mother herself really had several other children after his birth: See his *essay upon the brethren and sisters of Christ*. But whoever these were, they probably designed to get *Jesus* away, either lest he should over-spend himself, or lest he should offend the *Pharisees*, and expose himself to danger.

us, in vain do we call for further evidence, and better means to convince us: No signs from heaven would prevail upon us; and the very heathens must reproach us, and rise up in judgment against us. O the danger and the aggravations of sinning against light and grace! The more convictions are stifled, the greater is the hardness that ensues, till at length Satan obtains a secure dominion over the sinner, and the worst of all condemnation will pass upon him in the great day. How should the thoughts of a judgment to come make us dread every word as well as deed that would go against us then! But the heart must be changed before the life can be holy; and the worst of sins shall be forgiven by gospel-grace, except that against the Holy Ghost, which they are least in danger of committing who are most in fear about it. How great is the authority, as well as grace, of our Saviour! He, as Lord of the Sabbath, directs our observation of it; and if his service and honour command our hearts and behaviour on his holy day, we shall be kept from profaning it; and he will countenance and bless us. What he did on earth, in a way of mercy for the bodies of many, was a lively emblem of what he lives in heaven to do, by his word and spirit, for our souls. At his powerful command, Satan is dethroned from our hearts, we are enlightened with the knowledge of salvation, hear Christ's voice and live, stretch out the hand of faith, and yield obedience to his word; and he will deal tenderly with the weakest believers, and vindicate them from the reproaches of their enemies; he will maintain and increase the least beginnings of his good work in their hearts, till all shall be perfected in victory and triumph; and he will own and honour them, as his nearest kindred and dearest friends. How should Christians therefore love and honour him, and unite together, in heart, affection, and endeavour, for the support of his kingdom and interest, as Satan and his instruments unite against them, for the support of theirs!

CHAP. XIII.

The parable of the sower, with its explanation; and the reason of Christ's speaking in parables, 1,—23. *The parable of the tares, of a grain of mustard-seed, and of leaven,* 24,—33. *The parable of the tares explained, with a further reason of Christ's using parables,* 34,—43. *The parable of hidden treasure, of a pearl, and of a fishing net,* 44.—50. *The application of all to the disciples in the parable of a good householder,* 51, 52.: *And the treatment Christ met with in his own country,* 53,—58.

TEXT.

THE same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

PARAPHRASE.

ON the after-part of the day in which Jesus delivered the foregoing discourse, he, for the convenience of more room, went out of the house where he was, to the shore of the sea of *Galilee*; and there, according to the custom of the *Jewish* teachers, sat down to preach another sermon.

2 And great crowds of people thronging about him, he went into a boat, that they might not press upon him, and that he might be the better seen and heard: Then sitting down again, he addressed himself to all the company, as they stood before him on the shore.

3 And he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow.

3 And the way he took to inſtruct them was by plain † ſimilitudes, taken from the moſt common affairs of life, thereby teaching us to ſpiritualize earthly things: He, therefore, began with a compariſon, to repreſent the preaching of the goſpel, and the variety of its effects upon different ſorts of perſons, ſaying, Obſerve the following illuſtration: "A huſbandman went into his field, to ſow it with corn:"—Thereby meaning, that he was come, by his own miniſtry, and the miniſtry of his ſervants, to ſcatter the good ſeed of his word among the people.

4 And when he ſowed, ſome *ſeeds* fell by the way-ſide, and the fowls came and devoured them up.

4 "And, as he was ſowing his ſeed, ſome of the corns fell upon the common beaten path; and, lying uncovered on the ſurface of the ground, the fowls of the air came and eat it all up:"—Thereby meaning, that when the goſpel is preached, there are ſome trifling, careleſs hearers, who never ſeriouſly regard or think about it; and the devil diverts their minds with other thoughts, to make them entirely forget it.

5 Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth:

6 And when the ſun was up, they were ſcorched; and becauſe they had not root, they withered away.

5, 6 "Another part of the ſeed was caſt upon rocky ground, where, there being but a thin coat of earth, a reflection of heat from the rock juſt underneath, cauſed it to ſpring up very ſoon; but, (δι) having no depth of ground to ſtrike root into, as ſoon as the ſun ſhone hot, it ſhrivelled, and quite withered away:—Thereby meaning, that there are others, who, when they hear the word, attend to, and are pleaſed with it; and, under a preſent ſtart of affection, have ſome good purpoſes and deſires; but this being only a ſlight touch upon the paſſions, their hearts are not changed, but remain hearts of ſtone ſtill; and ſo when a fiery trial comes upon them, for the ſake of Chriſt and the goſpel, they cannot ſtand it, but all ſoon comes to nothing, for want of a rooted principle within.

7 And ſome fell among thorns: and the thorns ſprung up, and choked them.

7 "And there was another part of the ſeed, which fell on a ſpot of earth, that was full of briers and thorns, which grew up faſter than the corn, and ſmothered and killed it:"—Thereby meaning, that

NOTE.

† A parable is a continued compariſon of things, for the illuſtration of that which is deſigned to be repreſented; and teaching by parables was an uſual, pleaſant, and profitable way of inſtruction among the eaſtern nations, to excite the attention and inquiries of the hearers, and in the moſt familiar manner to inſtil the ſentiments of the ſpeaker, and fix them in the minds of thoſe who were deſirous to learn by them. And, as I thought that it might enliven the reading, to add an interpretation of the parables as we go along, even though they were afterwards explained by our Lord himſelf; I have ſometimes, as here, drawn out the meaning of their ſeveral parts, where we firſt meet with them, in ſuch a paraphraſtic form, as intimates that Chriſt did not then explain them; and have endeavoured to vary the turn of expreſſion, and throw farther light upon them, when we come to his own account of what he intended by them.

that there are others, who hear the word with attention, and seem to make some proficiency in their profession; but their hearts are so thick set with the cares of this world, and with their vain expectations and desires of happiness from it, that their convictions and promising appearances are stifled, before they come to an effectual saving change in their hearts and lives.

8 But others fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.

8 "But another part of the seed was sown in a good soil, which brought forth corn to maturity, in various degrees, from thirty to an hundred-fold increase:"—Thereby meaning, that there are other hearers, whose hearts are formed by the grace of God, for a due reception and entertainment of the word; who have a spiritual understanding of its truth and excellence, and of their own concern in it; and are so deeply impressed by it, as to bring forth fruits of righteousness, more or less, and that to the latest age.

9 Who hath ears to hear, let him hear.

9 Whosoever is capable of hearing, and desirous of being instructed, let him seriously consider the truth and importance of what I say.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

10 As our Lord had delivered this parable without an interpretation, his disciples, being surprised and troubled at it, came to him when he was alone, (*Mark* iv. 10.) and asked him why he taught the people only by similitudes, without explaining them?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

11 He answering, said to them, the reason of it lies in the holy, wise, and sovereign dispensation of God's free mercy, who gives or with-holds a clear and saving discovery of the great things of the gospel, relating to the kingdom of grace and glory, when and where, to what degree and in what manner, seems best in his sight: Ye are the people of his choice; he, in his good pleasure, has opened your eyes, and designs to open them yet more and more; but it has not pleased him to bestow the like favour upon the multitude, nor have they any claim to it.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

12 For they who, under divine influence, have a true spiritual knowledge of the great things of my kingdom, and who, like the good-ground hearers, honestly receive the word of God, and bring forth excellent fruit, shall have still a greater abundance of means for their further improvement, that his distinguishing love may operate to their growth in light and grace, till they obtain complete salvation: But they who, like the other sorts of hearers, either will not consider, or do not care to know or to profit by the word; even the means they

already enjoy shall be justly taken from them, instead of their having still better added, to be lost upon them.

13 Therefore speak I to them in parables; because, they seeing, see not; and hearing, they hear not, neither do they understand.

13 The reason, therefore, of my speaking to them in parables, without an explication, is, that they, by the righteous judgment of God, may be left to their own wilful obstinacy and blindness; because, seeing the most unquestionable miracles, they will not be convinced by them; and hearing the most excellent and intelligible doctrines of my kingdom, they will not regard them, nor admit the evidence that shines in them; but obstinately shut their eyes against the clearest light of my plainer preaching to them.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive.

14 And so the prophecy of *Isaiah* is fulfilled again in this people, (*Is.* vi. 9, 10.) where he speaks to the following purpose: They shall hear and see the great and glorious things of divine revelation, and shall be given up, for their wilful obstinacy, to such a judicial blindness of mind, and hardness of heart, that they shall not have a true spiritual discerning of them, nor feel their effectual impression.

15 For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

15 For this people being righteously left, in the awful judgment of God, to themselves, their hearts are become sensual and stupid, like *Jeshurun*'s, who *waxed fat, and kicked* against the Lord; (*Deut.* xxxii. 15.) and their ears are resolvedly shut against the sound of the gospel, like *the deaf adder, which stops her ears, and will not hearken to the voice of the charmer, charming never so wisely.* (Psal. lviii. 4. 5.) They behave with such enmity and opposition, as if they were afraid, lest, one time or other, light and power should force themselves through their eyes and ears, and they should be convinced of the wickedness of their hearts, and the error of their ways, and their disobedient souls should be turned to the wisdom of the just; and lest I should work a thorough change upon them: It is therefore fit that they should be let alone, to perish in their chosen ignorance and insensibility.

16 But blessed *are* your eyes, for they see; and your ears, for they hear.

16 But as for you, my disciples, God has kinder designs of grace toward you, and has begun to discover them already: Ye are happy, and shall be blessed indeed: God has given you the seeing eye, and the hearing ear; he has turned you from darkness unto light, and made you obedient to the voice of his word; and has inclined your hearts to desire still more and more to know and do his will.

17 And

17 For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*

17 And the blessedness, which ye are hereby partakers of, transcends all that ever was enjoyed by any before you: For I solemnly assure you, that the ancient patriarchs, and many of the prophets and Old Testament saints, earnestly longed to see and hear the glorious things concerning me and my kingdom, which now are displayed before your minds, and salute your eyes and ears: but this high favour was not granted to them; they had only a glimmering dawn in types and shadows, or distant views in the promises, of the great blessedness and glory which I am now clearly revealing to you.

18 Hear ye therefore the parable of the sower.

18 To you, therefore, I will fully explain the parable of the sower, which, as ye will see, represents the preachers of the gospel going forth, to spread abroad its doctrines, like precious seed, with very different success, upon several sorts of persons.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. this is he which received seed by the way-side.

19 The way-side, on which the seed was cast, signifies such careless stupid hearers of the gospel, as neither relish nor understand its truth, nor make any serious reflections upon it: and Satan, that wicked adversary, proves too hard for them by his temptations, which carry their minds off from the word, and leave them as unconcerned about it, and as effectually hinder their profiting by it, as if they had never heard it.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

20, 21 The stony ground, on which the seed was sown, signify such hearers as attend to the word, and have some sudden flashes of joy in their affections, and some hasty resolutions for God and religion, while they are hearing it; but it not being entertained by faith and love, and settled as a governing principle in their hearts, it soon comes to nothing; and in a time of temptation, and persecution for the gospel's sake, they are discouraged, and turn apostates; and thereby prove that, notwithstanding all their fits of zeal and fervour their hearts were never thoroughly penetrated and changed by what they heard.

22 He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

22 The soil full of thorns, on which the seed fell, signifies those hearers, that so far embrace the word, as to make a promising profession of the doctrine of Christianity, and to have some good appearances of reformation by it; but, through their anxious care about the things of this world, and their eager pursuit after its riches and pleasures, (*Luke* viii. 14.) their sensual hearts entangle, deceive, and overset them, and all is stifled before it ever comes to maturity.

23 And

23 But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth *it*; which alſo beareth fruit, and bringeth forth ſome an hundred fold, ſome ſixty, ſome thirty.

23 And (δε) the good ground, that was ſown with the ſeed, ſignifies ſuch hearers, as receive the word of God into new and underſtanding hearts; where, under the influence of divine grace, it takes deep root, is cheriſhed and improved, and produces abundant, genuine fruits of righteouſneſs, to the praiſe and glory of God, though in ſome twice or thrice as much more as in others †, even to the greateſt plenty that human nature, in its preſent imperfect ſtate, is capable of.

24 Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field:

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

24, 25 But this was not the only parable which Jeſus ſpake to the people. He furthermore delivered another, ſaying, "The ſtate of the goſpel-church, or of the Meſſiah's kingdom in this world, is like what befel an huſbandman, who ſowed good ſeed in his field; but, whilſt his ſervant ſlept, an enemy came privately in the night, and ſowed tares among the wheat, and then withdrew, that he might not be diſcovered."—Our Lord thereby intimating, that he himſelf, firſt by his own miniſtry, and afterwards by the miniſtry of his ſervants, ſent his goſpel, and planted his grace in the hearts of many, to form a church for himſelf in the world; but, whilſt his ſervants and people were off from their watch and guard, the devil, that great enemy to him and ſouls, ſecretly raiſed up falſe teachers, and hypocritical profeſſors among them, who lay concealed for a while, inſinuating themſelves by ſpecious errors, and outward appearances of piety.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

26 "But as, when the good ſeed grew up, and bore fruit, then the tares likewiſe began to diſcover themſelves:"—So after ſome time, when, in a day of perſecution and trial, ſound Chriſtians ſhall appear to have the grace of God in truth, by their faith and patience, their brave and open profeſſion of his name, and their holy lives; then falſe pretenders will diſcover themſelves, by a contrary temper and behaviour.

27 So the ſervants of the houſeholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares?

27 "The huſbandman's ſervants, ſeeing the tares appear with the wheat, ſeemed ſurpriſed, as well as troubled at it; and aſked their maſter, how this came to paſs, ſince he ſowed only good ſeed in his field?"—So Chriſt's faithful ſervants and people are grieved, and even amazed, to ſee that his excellent and holy goſpel ſhould be perverted and abuſed by any of its preachers and profeſſors, to the introducing of dangerous errors and immoralities into

NOTE.

† An hundred-fold ſeems to ſignify the largeſt increaſe that can be; and it is mentioned as an extraordinary inſtance of God's bleſſing *Iſaac*, that he *ſowed, and received in the ſame year an hundred-fold*, Gen. xxvi. 12.

to the church and the world; and they are much at a loss to account for it.

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

28 "The master told his servants, it was an enemy that had sown tares among his wheat; upon which they asked him, whether they should go immediately and weed them out?"—So Christ knows all the mischievous devices and works of Satan and his instruments; and when his servants and disciples come to discover the false pretenders to Christianity, they want to know what to do with them; and ask counsel of him, whether they shall not immediately cast them all out of the church?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together, until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

29, 30 "But the master answered them, Do nothing rashly, lest, while ye are plucking up the tares, ye root up the wheat with them: To avoid this danger, let them both stand till harvest; and then I will order the reapers to take out the tares, and burn them altogether, and to gather the wheat into the barn:"—So, when there is any danger of mistaking true believers for hypocrites, or of stumbling and grieving sincere Christians by an over-rigorous discipline, Christ would have his servants and churches to be very cautious in casting out offenders, lest they should excommunicate saints instead of sinners, or give occasion to some upright souls to leave the communion of the church: And, rather than run any risks of this kind, he directs them not to proceed in a way of censure against † persons of barely suspicious characters; but to leave them to his immediate judgment at the end of the world; when he will order his angels to separate the precious from the vile, and will cast all the hypocrites and unbelievers together into the lake that burns for ever and ever, and receive all his true disciples to himself, that where he is, there they may be also.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain

31, 32 He likewise spake another parable to the people, saying, "The gospel-kingdom, in this world, is like a grain of mustard-seed, which a man sowed in his field, and which indeed is one of the least of seeds;

NOTE.

† The reason Christ gives for letting the tares alone, intimates, that he here speaks only of professors of dubious, though of very suspicious characters, who may possibly be real Christians, notwithstanding some appearances to the contrary: For notoriously wicked persons, and scandalous apostates, may undoubtedly be cast out of the visible church, without danger of mistaking true believers for them, or of doing any injury to the true interest of Christ in the world. And though the world is said to be the field in which the tares were sown, ver. 38.; yet as ministers and churches have nothing to do, in a way of extirpation, *with them that are without*, (1 Cor. v. 12, 13.) it seems necessary to understand it of the visible church as spread through the world, or at least, as having a mixture of hypocrites with true believers, while it is in this world.

grain of muſtard ſeed, which a man took and ſowed in his field:

32 Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the air come and lodge in the branches thereof.

33 Another parable ſpake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

34 All theſe things ſpake Jeſus unto the multitude in parables; and without a parable ſpake he not unto them:

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables; I will utter things which have been kept ſecret from the foundation of the world.

36 Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

ſeeds; but, when it grows up to maturity, is one of the biggeſt plants among all herbs, and becomes, as it were, a tree, large enough for the birds to lodge and build their neſts in its boughs‡."—Our Lord thereby meant, that his goſpel in the world, and his grace in the ſoul, at their firſt beginnings, make but a ſmall and obſcure appearance; they, like the dawn of the morning, are ſcarce diſcernible, and, like the day of ſmall things, are in the account of carnal men very contemptible; but, by degrees, they grow and ſpread, till they fill the heart in which they are planted, and even fill the earth; ſo that *Gentiles*, as well as *Jews*, ſhall find refreſhment and reſt in them.

33 He alſo delivered another parable to the ſame purpoſe, ſaying, "The goſpel-kingdom is like a little leaven that a woman covered up in three meaſures*, which made a great quantity of meal; and there it lay and worked, till it diffuſed itſelf through the whole maſs:"—Thereby meaning, that his goſpel and his grace, which at firſt lie hid in the heart, and in the world, ſhould ſecretly work with ſuch divine efficacy, as to ſanctify all the faculties of the ſoul, and all the members of the body, and ſpread themſelves by degrees through all nations, to captivate them to the obedience of faith.

34 Our Saviour ſpake all theſe things to the people in parables, and in no other way; giving them only the ſimilitudes themſelves, without explaining their ſignification.

35 And he did this, among other reaſons, that what was ſaid, with a prophetic ſpirit, (*Pſal.* lxxviii. 2.) might be fulfilled in him, viz. *I will open my mouth in parables, I will utter dark ſayings of old;* as that may be underſtood with a reference to the myſteries of the goſpel, which have been hid in the counſels of God from eternity, and under the obſcurity of types and ſhadows from the beginning of the world; and which Chriſt himſelf delivered in a myſterious manner to thoſe that would not receive, nor even bear, plainer revelations.

36 Then Jeſus diſmiſſed the multitude, and went into an houſe, where his diſciples came to him, and deſired that he would particularly explain to them the parable of the tares growing up with the wheat in the field.

37 And

NOTES.

‡ The muſtard tree in that country grew to a prodigious ſize.

* Three meaſures ſeem to be here mentioned as the common quantity that was kneaded at once, *Gen.* xviii. 6. and *Ainſworth* ſays they made an *ephah*, or *buſhel*.

37 He anſwered and ſaid unto them, He that ſoweth the good ſeed is the Son of man;

37 And as he uſed, when he had them alone, to open his mind and heart freely to them, he told them, that by the *huſbandman*, who ſowed the good corn, was meant *himſelf*, who preached the pure goſpel in his own perſonal miniſtry, and by the miniſtration of thoſe whom he ſent to raiſe up a ſeed to ſerve him:

38 The field is the world; the good ſeed are the children of the kingdom; but the tares are the children of the wicked *one;*

38 That by the *field* was meant the *world* of mankind, through which he would ſpread his church; that by the *good ſeed* was meant *true believers*, who were begotten by the goſpel, and made the ſubjects of his kingdom of grace; but that by the *tares*, growing up among the wheat, were meant *falſe teachers and hypocrites*, who, under a profeſſion of religion, crept into the church, but really were the children and inſtruments of the devil, bearing his image, and doing his work.

39 The enemy that ſowed them is the devil; the harveſt is the end of the world; and the reapers are the angels.

39 He further told them, that by the *enemy*, who ſowed the tares, was meant the *devil*, who doeth all the miſchief he can in the church, and in the world; that by the *harveſt* was meant the *day of judgment*, which ſhall be at the end of time; that by the *reapers* were meant the holy *angels*, *who excel in ſtrength, and do his commandments, hearkening to the voice of his word.* (Pſal. ciii. 20.)

40 As therefore the tares are gathered and burnt in the fire; ſo ſhall it be in the end of this world.

40 And that as the tares, in the parable, were in the time of harveſt picked out from the wheat, and caſt into the fire and burnt; ſo it ſhall be at the day of judgment, in the ſeparation that will be made between the righteous and the wicked; when, the former being taken up to heaven, the latter ſhall be caſt into hell, to ſuffer the vengeance of eternal fire.

41 The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity:

41 Then, ſaid he, the Meſſiah ſhall ſit upon the throne of his glory, and ſend forth his angels to bring all nations before him; and they ſhall ſeparate, from among the ſubjects of his viſible church or kingdom, all the falſe teachers and hypocrites, unbelievers, and workers of iniquity, who were an occaſion of ſtumbling, or were ſome way injurious to his true members, and lay concealed, or not clearly diſtinguiſhed in, and not ſeparated from, his viſible church before.

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

42 And thoſe holy angels, as the executioners of his juſtice, and as miniſters to do his will, ſhall caſt them all together, like bundles of weeds fit for nothing but deſtruction, into the fire of hell, heated by the dreadful wrath of God; where they ſhall be everlaſtingly tormented with the utmoſt horror, anguiſh, and bitter reflections on their folly and wickedneſs, loſs and miſery;

43 Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.

43 And then the children of God, and heirs of glory, shall shine in robes of perfect righteousness; and shall break forth out of obscurity, like the sun from behind a dark cloud, into illustrious light, in all the honours and felicities of their Father's immediate presence and kingdom. Whosoever is capable of hearing, and desirous to know these important things, let him seriously consider them with a reference to his own concern in them.

44 Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

44 Our Lord, moreover, added several other parables, saying, "The gospel kingdom, for the excellence of its blessings, is like a rich mine that lies under ground in a field; and when a man has found it, he conceals the discovery in his own mind, and, in the abundance of his joy, goes and sells all that he has to buy the field which contains this treasure." —Christ hereby intimating, that he himself is our richest treasure, as all the stores of wisdom and knowledge, and all fulness of righteousness and grace, with all the riches of salvation, are in him; and that he lies hid from the carnal unbelieving world in the gospel, which, like a field, is open to all; but when a sinner, under the guidance of God's Spirit, has searched and found him there, he hides him in his own heart, rejoices to think what a precious treasure he has found, and is ready to part with all things in the world, that he may obtain an interest in it, and enjoy the benefit of the word.

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:
46 Who when he had found one pearl of great price, he went and sold all that he had, and bought it.

45, 46 To the like purpose he said, "The blessings of the gospel-kingdom are like a pearl of exceeding great value, which being found by a merchant who was inquiring after rich commodities of that kind, he went and sold all that he was worth, to buy it."—So Christ, together with his blessings in the gospel, is a pearl of inestimable price, which being once discovered by one who is in earnest seeking after his truest happiness, he is willing to part with all the riches and enjoyments of this world, rather than not obtain a property in him.

47 Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:
48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
49 So

47, 48, 49, 50 Once more he added, The gospel of the kingdom is like a net cast into the sea, which gathered all sorts of fish, and was filled with good and bad together: And when the fishermen drew it ashore, they sat down to separate them; and preserved the good, but threw away the bad: So the gospel is preached promiscuously to all by the ministers of Christ, whom he has made fishers of men; They let down the evangelical net at his command, who brings many souls under it; and by means thereof a visible church is gathered, consisting of true believers and hypocrites: But at the

end

49 So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and

end of the world, when the gospel-ministry shall have fully accomplished its design, the holy angels shall be sent to separate the hypocrites from the righteous: And then, as they who have the grace of God in truth shall, by the ministry of angels, be safely lodged in heaven; so nominal professors shall be cast into hell; where will be terrible agony and wo, despair and rage; and where they will have a long eternity to lament their sin and folly, in taking up with an external *form of godliness*, and at the same time *denying the power thereof*. (2 Tim iii. 5.)

51 When Jesus had spoken all these parables, he, to try his disciples, and shew his great readiness to instruct them, asked, whether they understood the meaning of them all? And they answered like persons sensible of their obligations to his favour, Lord, we do.

52 Then, as a practical improvement of the whole, he said in another parable to them, See therefore that ye faithfully communicate what ye know to others, as becomes gospel ministers, who succeed the *scribes* in their office: For every preacher in my kingdom, who is himself well instructed in the great truths of religion, may be likened to a good house-keeper, who lays up new and old stores, to spend them upon the family as there may be occasion; so should he be laying up treasures of divine truth in his mind and heart, that out of the Old and New Testament, and out of new and old instructions, observations, and experiences, he may bring forth doctrines suited to all persons and cases, as may be most seasonable and advantageous.

53 And when Jesus had gone through all these parables, he left those parts.

54 And returning to *Nazareth*, his own country, where he had been brought up, and rejected before, he preached to the people on the Sabbath-day (*Mark* vi. 2.) in their synagogue, with such wisdom and authority, that they, who knew his family and education, were amazed to think that he should talk and act at such a superior rate, and said, how is it possible, that so mean and contemptible a man should be master of all this knowledge, and should be able to do such great things to confirm what he says?

55, 56 Is not *Joseph*, the poor carpenter, his Father? and is not she his mother, whom, without any manner of ceremony, we commonly call *Mary?* Are they not people of ordinary, low rank, and of no account amongst us? And as for all the rest of his nearest kindred, *James* and *Joses*, *Simon* and *Judas*, and his female relations, (see the note on chap. xii.

and Simon, and Judas?

56 And his ſiſters, are they not all with us? whence then hath this man all theſe things?

57 And they were offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own country, and in his own houſe.

58 And he did not many mighty works there, becauſe of their unbelief.

xii. 46.) do not we know them all? are they not a parcel of mean and ignorant creatures, of no figure or learning? How then comes this man to pretend to ſuch high things as theſe?

57 And they, on theſe accounts, ſtumbled at him, contemned him in their hearts, and ſlighted his goſpel. But Jeſus deſpiſed the ſhame; and, gently reproving them for their unreaſonable prejudices againſt him, ſaid, A prophet is uſually received with more honour and advantage among ſtrangers, who juſtly form their judgment of him by the excellence of his doctrine and works, than among his own countrymen, acquaintance, and near kindred, who unrighteouſly judge of him according to his former mean appearances, and envy any new honours that are put upon him, how much ſoever he may be worthy of them.

58 And therefore Jeſus worked but few miracles among this people, not from any defect of power in himſelf, but becauſe of their provoking unbelief, whereby they obſtinately rejected his doctrine and the wonders he had wrought, which were abundantly ſufficient to confirm it.

RECOLLECTIONS.

Of how much greater value is the goſpel, than all the gold of *Ophir!* It is full of the richeſt mines of knowledge and grace; Chriſt and ſalvation are its precious treaſure; and things new and old may be drawn from thence for a ſupply of every want: It lies open to all, but with various ſucceſs; to ſome it is a ſavour of life unto life, and to others of death unto death: It is of little importance whether it be preached in places ſet apart for religious worſhip, or in a common houſe or ſhip, or on the ſea ſhore; the great concern is, how it is heard and received: And, alas! how many are there, who deſpiſe and reject it! how many who neither underſtand, nor conſider it! and how many who ſoon loſe the good they ſeemed to have got by it! Ah, hard and treacherous hearts, and wretched unbelief! and ah miſchievous temptations of Satan, and of this evil world, that hide its glory from us, that prevent or ſtifle its good impreſſions upon us, that ſhut us out from its bleſſings, and that endanger our being deprived of the goſpel itſelf, or our being ſealed up under judicial hardneſs to everlaſting deſtruction! But, bleſſed be God, there are ſome, to whom it is given to know the myſteries of the kingdom: The goſpel ſhall make its way through all oppoſition, and leaven many ſouls into its own likeneſs; and when once the ſeed of grace is planted in the heart, though it be ever ſo ſmall in its firſt beginnings, it ſhall maintain its ground, and flouriſh into perfection. While ſaints and ſinners ſit under the miniſtry of the word, and true believers and hypocrites mingle together in the viſible church, under a profeſſion of Chriſt's name, it is hard in many inſtances for us to diſtinguiſh them: But they are all known to God, and ſhall be made known in the day of judgment; then there ſhall be an entire ſeparation between them: And O happy they who ſhall be bound up in the bundle of life! The bundles of tares ſhall be caſt into devouring flames.

CHAP.

CHAP. XIV.

Herod's opinion of Christ, and an account of John the Baptist's *imprisonment and death,* 1,—12. *Christ's feeding five thousand with five loaves and two fishes,* 13,—21. *His walking on the sea,* 22,—33. *And healing many sick,* 34,—36.

TEXT.

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist: he is risen from the dead, and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth day was kept

PARAPHRASE.

BY this time, Christ's disciples having gone forth to preach the gospel, and work miracles in his name, (*Luke* ix. 6, 7.) his fame was so much spread abroad, that it reached the court, and came to the ears of *Herod,* who was governor of *Galilee**, under the *Roman* emperor, and was the son of *Herod the Great* that slew the infants at *Bethlehem.*

2 And when he heard of Jesus, and the divers opinions people had of him, his guilty conscience smote him for having killed *John the Baptist;* Therefore, in the terror of his mind, he said to his courtiers, I cannot help thinking but that this is *John* whom I beheaded: He is surely risen from the dead, and endued with more extraordinary power than he had before; and therefore these wonderful miracles are now wrought by him to justify his character; and I wish he be not come to revenge himself on me.

3, 4 For this *Herod* had taken *John* up, and ordered him to be bound, and committed to prison, to gratify his own resentments, and to please *Herodias* his brother *Philip*'s wife; because he had married her, and *John* freely told him, that it was utterly unlawful so to do, her husband *Philip* himself being then alive, and having had children by her. (See *Whitby.*)

5 *Herod* was hereby so highly provoked at *John,* that he had a great mind to put him to death; but was afraid to venture upon it, partly from the checks of his own conscience, and the veneration he had for him; and partly from an apprehension that it might raise a mutiny among the people, who universally esteemed and honoured him as a holy and inspired prophet.

6 But † about an year and half after *John*'s imprisonment, when *Herod* was celebrating his birthday

NOTES.

* A Tetrarch, strictly speaking, was either a governor of the fourth part of a kingdom; or one that held the fourth rank of dignity in the *Roman* empire. See the note on *Luke* iii. 1.

† It is computed, says Mr. *Henry* on the place, that he lay a year and a half a close prisoner, which was about as much time as he had spent in his public ministry, from his first entrance into it.

kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask:

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard *of it*, he departed thence by ship into a desert place, apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

day with feasting and jollity among his friends, there was a ball in honour of the day; and the daughter of *Herodias* danced so finely before the company, that *Herod* was vastly delighted with her.

7 Upon which he engaged himself, by a rash oath, to grant her any request she should make, though it should cost him half his kingdom. (*Mark* vi. 23.)

8 Immediately she consulted her mother, what to ask in such a favourable juncture; and her mother having this opportunity to get rid of her fears from *John*'s reproofs, and to glut her cruel revenge, ordered her to beg that the head of *John the Baptist* might be presented to her in a dish; accordingly she went back with this request.

9 And as soon as she mentioned it to the king, he was surprised and troubled at it; and yet, as if conscience were more concerned in keeping his wicked oath than in breaking it, he, even on the festival of his birth-day, ordered the monstrously shocking sacrifice to be made to his own and *Herodias*' vengeance, under pretence that he could not in honour refuse it, because he had solemnly sworn to the young damsel, in the presence of the whole company, that he would grant whatsoever she should ask.

10 Accordingly he sent to the prison; and, without any forms of law, tyrannically caused *John* to be privately beheaded there.

11 And the head of that holy good man, which was worth more than the heads of *Herod* and all his court, was brought in a dish, and presented to the young lady; and she carried it to her mother, that they, putting off all the tenderness of their sex, and all the honour of their exalted station, might barbarously triumph over it.

12 And when *John*'s disciples heard what was done, they, to testify their affection and respect, went, and taking away the body, decently buried it; and then repaired to Jesus, to give him an account of the tragical story.

13 And as soon as Jesus heard, not only how *Herod* had murdered *John* but likewise the opinion he had of his being risen again from the dead, (ver. 2.) he, to avoid the rage and jealousy of this cruel tyrant, and to gain a little respite for himself and his disciples, went aboard a vessel, and passed privately with them over the sea of *Galilee* to the desart of *Bethsaida* †, (Luke ix. 10.) which lay in the province

NOTE.

† The desert of *Bethsaida* was in *Trachonitis*, of which *Philip* was Tetrarch. *Luke* iii. 1.

vince of *Philip*, who was a milder prince: But as he could not easily be concealed, the people, having learnt whether he was going, flocked after him with all speed from several cities a-foot, taking a compass by land, and got thither even before him. (*Mark* vi. 33.)

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

14 And Jesus, at his landing, saw a vast multitude gathered together; and finding several sick and weak persons among them, whose faith brought them thither for a cure, he, in the greatness of his compassion, healed them, as well as preached to the people. (*Mark* vi. 34.)

15 And when it was evening, his disciples came to him, saying, This is a desart place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

15 And toward evening, his disciples came and desired him to dismiss the company, that they might go to the nearest towns or villages they could come at, and provide necessary refreshments for themselves; because the day was far spent, and they were in a solitary part of the country, which afforded no provisions to supply their wants, and prevent their fainting, or suffering in their health, for lack of proper sustenance in due season.

16 But Jesus said unto them, They need not depart; give ye them to eat.

16 But Jesus, resolving in himself what to do, said to them, for the trial of their faith, and making his intended miracle the more conspicuous, There is no necessity that they should either be distressed with hunger, or go to buy provisions for themselves; let them partake of your food.

17 And they say unto him, We have here but five loaves, and two fishes.

17 Upon which they answered, All that we have is only five barley loaves and two small fishes; a little ordinary fare, just enough for ourselves: What will these do toward feeding so great a company? (*John* vi. 9.)

18 He said, Bring them hither to me.

18 But Jesus, for the further trial of their faith, and manifestation of his own power and goodness, said to them, How little soever your provisions are, bring them to me, that I may dispose of them as I see fit.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and

19 And then, ordering the people to sit down in several ranks upon the grass he, in a religious manner, looked up to heaven, and craved a blessing upon the food, giving thanks † to his father for it, and sancti-

NOTE.

† Christ's *blessing* the food, is called his *giving thanks* in a like case, (chap. xv, 36. *Mark* viii. 6.) and in this very case. (*John* vi. 11.) And this, as appears to me, related to his asking a blessing, as was usual, upon set meals, and not to his praying for a miraculous multiplication of the food: For I do not find that our Lord ever wrought his miracles by an application to his Father for assistance; but he commonly managed them in a sovereign, independant way, like the God of nature, who had a power inherent in himself to perform them, whenever he pleased: And as the widow's oil increased in the pouring it out, (2 *Kings* iv. 4. *&c.*) so it is probable that Christ, by his creating power, multiplied this food in breaking it. See the note on *Mark* viii. 7.

and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

sanctifying it for present use, by the word and prayer, therein setting us an example: And when he came to break the bread and the fishes, they, by an act of his divine power and will, increased under his hand, who gave them to his disciples, and they distributed them to the multitude.

20, 21 And so wonderful was the increase of this small quantity of provisions, that though the number that eat of it was five thousand men, besides women and children, there was enough to give them all a full meal, with a remainder of as many fragments as filled ‡ twelve baskets, one for each apostle; and so they were no losers, nor were they above eating the broken meat that was left.

22 The people were so affected with this miracle, that they immediately thought of setting up Christ for a king, (*John* vi. 15.) who could so easily subsist an army without any charge; and the disciples notions about temporal dominion, were strong enough to dispose them to join in the design: But to prevent such an attempt, he obliged them, against their own will, to get into a boat by themselves, and row over the sea of *Galilee*, (*Mark* vi. 48.) whilst he staid behind them to dismiss the rest of the company, who would then be the more easily prevailed upon to go home.

23 And, when he had got rid of the multitude, he retired into a mountain to pray to his Father in secret; and there continued alone, pouring out his soul to him, and keeping up holy communion with him, till it was night; the second evening, which began at the sun-setting, (*Exod.* xii. 6. and *Deut.* xvi. 6.) being then come on.

24 By this time the disciples had reached to about the middle of the sea; but a terrible storm arising, and the wind being against them, their boat was tossed about by the boisterous waves, and they were in great jeopardy of their lives, and could not get forward.

25 But (δε) when, after long toiling, they were in the greatest extremity and danger, Jesus, like the God, whose peculiar property it is to *tread upon the waves of the sea*, (Job ix. 8.) went to them † toward the morning, and walked upon the tumultuous waters, as if he had been on dry land.

26 When

NOTES.

‡ Some think that each apostle carried a basket with him, as the *Jews* were wont to do when they travelled.

† The *Jews* ordinarily divided their night only into three watches; and accounted the fourth, from about three o'clock, to belong to the morning rather than to the night, (*Mark* xiii. 35.) *Vid. Lightf. Hor. Hebr.*

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

26 When the disciples saw him walking upon the surface of the lake, and, for want of more light, could not easily distinguish him, they were in great consternation, supposing it to be an apparition of some evil spirit; and, in their fright, cried out like persons in distress, and expectation of some mischief to befal them.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

27 But Jesus, who came for their relief, immediately undeceived and comforted them, saying, with his usual voice, which they were well acquainted with, It is I; take courage, and do not be dismayed, either at this my appearance to you, or at the danger of the storm, from which I am come to save you.

28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

28 Hereupon, they beginning to recover from their surprise and terror, *Peter*, who was always the most forward among the disciples to shew his zeal and courage, said, Lord, if it be thou indeed, command and enable me to come to thee walking upon the water, in the same manner as thou dost.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

29 And Jesus, that he might try his faith, convince him of its weakness, and at length confirm it, said to him, Come then, as you have desired: And as soon as *Peter* went down from the boat, the power of Christ so far upheld him, that he really did walk upon the water toward his Lord.

30 But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord, save me.

30 But, notwithstanding this experience of extraordinary support, when he felt the force of the wind, and the swellings of the sea, his unbelieving fears damped his spirits, and made him begin to sink; upon which he cried out, with great earnestness, Lord, help me, or else I must inevitably perish.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

31 And Christ being as ready to assist him as he was to ask it, immediately reached out his hand, and took hold of him, to encourage and secure him; but at the same time reproved him for his unbelief, saying, After you knew that it was I, and had experienced my power in carrying you so far through your danger, why, O man of weak and wavering faith, should you nevertheless doubt of my further care to preserve you, amidst the most threatening circumstances that could attend you?

32 And when they were come into the ship, the wind ceased.

32 Then they went together into the boat; and, at that very instant, the stormy winds and waves were turned into a perfect calm.

33 Then they that were in the ship, came and wor-

33 And, at this miraculous alteration in a moment, all that were in the vessel fell down at Christ's feet; and, adoring his divine power and compassion, said, Thou art indeed the Son of God, who dost what

worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about and brought unto him all that were diseased;

36 And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

what none but the sovereign Lord of the universe is able to do.

34 Now, when Christ was with them, they soon reached the port they were bound for, and came towards *Capernaum*, into the country of *Gennesareth*, (John vi. 17. and Mark vi. 53.) where he had been, and wrought miracles before. (chap. viii.)

35 And the people thereabouts, knowing what great things Jesus had done, and that he was returned amongst them, sent the good tidings to all the inhabitants of the towns and villages in that neighbourhood, desiring them to bring their sick to him, that he might heal them, whatsoever their distempers were.

36 And, when they came, they had such a reverence of him, such faith in him, and such a sense of their own unworthiness of his taking any particular notice of them, that they humbly and earnestly entreated they might only be allowed to touch the hem of his garment, which they believed would prove effectual to heal them; and as many as touched it with this faith, were immediately and perfectly recovered of all their diseases.

RECOLLECTIONS.

Sin is as much to be condemned and reproved in the greatest, as in the meanest men upon earth: But how malignant and impetuous is its rage! it is impatient of reproof, bursts through all bounds of humanity and honour, of justice, gratitude and goodness, of reason and conscience; it proceeds from one step to another, till it knows no restraints, but will venture upon rash and unlawful oaths, and pretend to be obliged, by such a bond of iniquity, to commit the most outrageous abominations. And, O who can tell to what lengths the sinner's lusts will carry him, in the unguarded hours of mirth and jollity! what monstrous wickedness will not man commit, if God do not with-hold him! But O how stinging is the remorse, when conscience, like *Herod*'s, is awakened!—How happy is it to follow the Lamb whersoever he goes, to commit ourselves by faith to his care and keeping, to wait for his salvation, and to imitate his goodness, whose power and compassions are infinite, who acts the God, feeds the hungry, heals the sick, and saves in times of the utmost extremity! He is able and ready to do all this for needy, diseased, and perishing souls, as well as bodies; and therefore is a proper object of our adoration and faith: And the more he is trusted, the better his honour, and our own safety and comfort are consulted. In all our fears, troubles, and dangers let us fly to him for help: How great soever our trials may be, the least faith shall be succoured under them; and great faith shall entirely overcome them. *Lord, increase our faith.*

CHAP.

CHAP. XV.

Chriſt reproves the Phariſees for their traditions, 1,—9. *States the true notion of defilement*, 10,—20. *Heals the woman of Canaan's daughter*, 21,—28. *Heals multitudes of their diſeaſes*, 29,—31. *And feeds four thouſand with ſeven loaves and a few ſmall fiſhes*, 32,—39.

TEXT.

THEN came to Jeſus ſcribes and Phariſees, which were of Jeruſalem, ſaying,

2 Why do thy diſciples tranſgreſs the tradition of the elders? for they waſh not their hands when they eat bread.

3 But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the commandment of God by your tradition?

4 For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death.

5 But ye ſay Whoſoever ſhall ſay

PARAPHRASE.

SOON after the things before-mentioned, certain *Jewiſh* doctors and *Phariſees*, members of the ſanhedrim at *Jeruſalem*, by whoſe authority matters of religion uſed to be determined, came from thence to Jeſus; and, not being able to fix a charge of his having broke any commands of God, they would pick a quarrel with him for breaking the canons which they themſelves had eſtabliſhed, ſaying,

2 Why do you, who pretend to ſo much religion, ſuffer your diſciples to tranſgreſs the laws and traditions of our anceſtors, and of the chief governors of the church? For they have ordained, that men ſhould always waſh their hands before meat, to prevent defilement, by touching their food; and yet your diſciples pay no manner of regard to this injunction.

3 But he anſwering, ſaid to them, Let me aſk you another queſtion, which is much more difficult for you to anſwer; and that is, Why do ye, in your high zeal for human traditions, tranſgreſs the commands of God himſelf? Which is beſt, to have a ſtrict regard, as my diſciples have, to the divine law, and neglect your ſuperſtitious injunctions; or, like you, to be exact obſervers of theſe, and make no conſcience of that, even in things of natural obligation?

4 For God himſelf has given a moral command, (*Exod.* xx. 12.) that children ſhould honour and obey their parents; ſhould ſhew them all teſtimonies of filial affection and reſpect; and, in caſe they need it, ſhould provide for them, in return for all their former care and coſt, and for the capacities they received from them of getting and enjoying what they themſelves have: And God has ſo ſolemnly guarded this law of nature and equity, as likewiſe to order, by a poſitive precept, that the diſobedient ſon, (ὁ κακολογων) who ſpeaks contemptuouſly of his father or mother, and uſes them ill, ſhall ſurely be put to death. (*Exod.* xxi. 17.)

5, 6 But ye, by your traditions, ſay, That whatever may be the neceſſities of parents, if a man once

say to *his* father or *his* mother, *It is* a gift by whatsoever thou mightest be profited by me.

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But in vain they do worship me, teaching *for doctrines* the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

binds himself by an oath, or vow, to devote to religious uses what he might have spared for the relief of his poor father or mother, he is thereby discharged from the obligation of applying it to their use, and thereby paying the honour and respect due to them; and so, by your human traditions, ye make void the express commandment of God.

7 O ye hypocritical pretenders to religion, and superstitious observers of invented ceremonies for external rather than for internal purity, well may the prophecy of *Isaiah* be applied to you, when God, speaking by him, says, (*Isa.* xxix. 13.)

8 This people talk much of religion, and make an outward specious appearance of worshipping and honouring me, by their lip-service, and ceremonious acts of devotion; and yet their hearts are estranged from me in their inmost temper, exercise, and designs.

9 But while they with-hold from me the homage of their souls, and, instead of making my prescriptions the only rule of their religion, set up human inventions and commands, some of which are directly contrary to an express law of mine, as that about honouring parents; and others of them are additions to my law, as that about washing hands; and every one of them are invasions of my authority, who only have power to appoint how I will be served and worshipped; all their pretended holiness and devotion is a vain show; it is neither truly and sincerely good in itself, nor is it acceptable to me, nor profitable to their own souls.

10 And that the common people might be helped against their prejudices, and set right in so important a doctrine as this, Jesus said unto them, Observe and consider what I say, that ye may understand it, and know your own concern in it.

11 What the *Pharisees* teach about persons being defiled by eating with unwashen hands, is a vain and superstitious tradition: For such hands touching the food, which a man puts into his mouth and eats, cannot defile his soul, or make him unclean in God's account: But that which really pollutes him, has its rise in the evil thoughts and inclinations of his heart, and vents itself by the sinful words of his lips.

12 Then Jesus withdrew from the people into an house; (*Mark* vii. 17.) and his disciples came to him and said, Didst thou not foresee, and hadst thou no concern about, the offence that the *Pharisees* would take at thy speaking so plainly and so publicly against the traditions which they are so fond of,

of, and lay such a mighty stress upon? And dost thou not perceive how provoked they are at it; and what prejudices it raises in their minds against thee and thy doctrine, which will expose thee more than ever to their rage and fury?

13 But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

13 But Jesus answered, saying, It was necessary that I should speak as I did: For every ordinance and imposition in religion, which my heavenly Father has not instituted, shall be disowned by him, and must be rejected; it is not of God, and therefore shall not stand.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

14 And as to the *Pharisees*, do not trouble yourselves, nor be concerned about their being offended or pleased: for they are self-conceited and obstinately ignorant teachers of the people, who blindly follow their dictates with an implicit faith: And what in the nature of things, and by the just judgment of God, can be their end, but that both the deceivers and the deceived, who wilfully persist in their erroneous ways, must perish together in the bottomless pit?

15 Then answered Peter, and said unto him, Declare unto us this parable.

15 Then *Peter*, the usual spokesman of the disciples, through the forwardness of his temper, said to Jesus, Please to explain to us the meaning of this parable which thou hast delivered about the things that do or do not render a man unclean.

16 And Jesus said, Are ye also yet without understanding?

16 And Jesus said to them all, Are ye, who have been so much and so long with me, still so dull of understanding as not to know the meaning of so familiar and plain a parable as this? Surely better things might have been expected from you, whatever one might think of others.

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

17 Do ye not by this time easily apprehend, that whatsoever food a man eats, though it be ever so dirty, it goes into the stomach; and that which is unfit for nourishment passes through the body, and is discharged into the vault, without rendering the man, in a moral sense, either better or worse.

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man:

18 But the things which properly defile a man, or make him sinful, are such as proceed out of the corrupt fountain of his heart, and vent themselves through his lips and life.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

19 For out of the depraved propensions of the heart proceed carnal imaginations, contrivances, and designs; hatred, malice, and murder; wanton desires, words, and actions; adultery, fornication, and all uncleanness; covetousness, injuries, cheats and thefts, lies and falsehood in witness-bearing; and all evil-speaking or calumnies against men; and blasphemies and profaneness against God and religion,

20 These

20 Theſe are the things which defile a man: but to eat with unwaſhen hands defileth not a man.

20 Theſe are the abominable things that make a man morally unclean and odious in the ſight of God, unfit for his ſervice, or for communion with him, and an enjoyment of him: But to eat a meal, without firſt waſhing the hands, has no moral impurity in it; it does not affect the ſoul, nor make any man a ſinner before God.

21 Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon.

21 When Jeſus had ſpoken theſe things, he went away from thoſe parts to the borders of the *Tyrians* and *Sidonians*.

22 And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David; my daughter is grievouſly vexed with a devil.

22 And behold a ſurpriſing inſtance of his grace and ſignal earneſt of mercy toward the *Gentiles!* A certain woman of *Canaan* *, who was a *Greek*, (Mark vii. 26.) and ſo a ſtranger to the commonwealth of *Iſrael*, having heard of the many miraculous and merciful cures Chriſt had wrought, came from ſome part of that country, and earneſtly cried after him, ſaying, O Lord, thou promiſed Meſſiah of *David*'s race ‡. I beſeech thee to have compaſſion upon me in healing my daughter, who is poſſeſſed, and dreadfully tormented by an evil ſpirit.

23 But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away; for ſhe crieth after us.

23 But Jeſus, for the trial of her faith, ſeeming to take no notice of her, gave not one word of anſwer, good or bad; till at length his diſciples, tired with her loud and importunate cries, and moved with pity toward her, deſired that he would pleaſe to grant this woman's requeſt, or at leaſt to ſend her away with ſome anſwer or other; becauſe it was ſo very affecting to hear how ſhe followed them with her lamentable and inceſſant importunity.

24 But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael.

24 But he anſwering, ſaid to them, How can ye expect that I ſhould ſhew her mercy? For, as I ordered you not to go in the way of the *Gentiles*; (chap. x. 5) ſo the commiſſion I received of my Father, to exerciſe my perſonal miniſtry, and perform my miracles, was not deſigned for the immediate benefit of the *Gentiles*, but of God's covenant people, the *Iſraelites*, who are gone aſtray, and are in periſhing circumſtances, like loſt ſheep.

25 Then came ſhe, and worſhipped him, ſaying, Lord, help me.

25 The woman, notwithſtanding this further diſcouragement, drew nearer to Chriſt; and, to expreſs her humility and faith in him, as a divine perſon, fell down at his feet, and worſhipped him, ſaying, with ſtill greater earneſtneſs, Lord, grant me

NOTE.

* *Canaan* was alſo called *Phœnicia* and *Syrophœnicia*, as lying between *Syria* properly ſo called, and *Phœnicia* by the the ſea ſide. See *Whitby's alphabetical table.*

‡ It is not unlikely but that this woman, though a *Gentile*, might be a proſelyte, at leaſt of the gate; ſince ſhe addreſſed our Lord as the Son of *David*, which was a known character of the Meſſiah among the *Jews*.

me the help which I want, and which thou art able to give.

26 But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs.

26 But that he might yet further try and humble her, he ſeemed to refuſe and reproach her, ſaying, My ſpecial bleſſings are childrens bread, which belong to God's peculiar people the *Jews;* and it is not proper to give ſuch favours to *Gentiles*, who are without the pale of the covenant, and deſerve to be treated with neglect and diſdain, as men uſe to deal with dogs, for their impurity and vileneſs.

27 And ſhe ſaid, Truth, Lord: yet the dogs eat of the crumbs which fall from their maſter's table.

27 To this ſhe replied, Lord, I own what thou ſayeſt is true; I am as vile and worthleſs as a dog, and do not deſerve any mercy at thine hands; and yet wretched outcaſts, as we poor *Gentiles* are, may be allowed ſome ſmall pittance of favour, ſince even dogs are ſuffered to pick up the crumbs under their maſter's table: There is bread enough for the children, and to ſpare; let me, therefore, have the ſcraps that may be given to others; and, in the greatneſs of thy bounty, I beſeech thee to ſpare me this one mercy, which is ſo neceſſary for me, and will be no loſs or injury to the children.

28 Then Jeſus anſwered and ſaid unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

28 Then Jeſus, as if he were ſurpriſed and overcome by the ſtrength and importunity of her faith, (which, by a ſecret power, he had all along ſupported and encouraged,) anſwered, Bleſſed art thou among women, who haſt been thus importunate and patient, reſolute and depending upon me in thy pleas for mercy, under all diſcouragements. This is an extraordinary and noble faith indeed: It has power with me, and has prevailed; its requeſt is granted to the utmoſt of your heart's deſire. And at that very inſtant her daughter was perfectly healed, in token of his honouring the faith which had ſo highly honoured him.

29 And Jeſus departed from thence, and came nigh unto the ſea of Galilee; and went up into a mountain, and ſat down there.

29 After this, Jeſus went from thoſe parts toward the ſea of *Galilee*, nigh unto which he ſet himſelf down upon a hill, as he was wont to do when he intended to preach to the people.

30 And great multitudes came unto him, having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus' feet; and he healed them:

30 And great multitudes, who had ſeen or heard of his former miracles, flocked to him, bringing along with them ſuch as were lame, or blind, or dumb, or (κυλλους) crooked, or afflicted with any other kind of diſeaſe, and they laid them down at Jeſus' feet, as miſerable objects of his compaſſion; and he mercifully and miraculouſly healed them all:

31 Inſomuch that the multitude wondered,

31 So that the people were exceedingly amazed, when, all on a ſudden, they heard the dumb ſpeak, and ſaw the crooked and deformed made ſtraight and whole, the lame walk, and the blind receive

their

dered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves, and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did

their sight, and all manner of diseases healed, at the will and word of Christ; and they, together with the persons that were cured, rejoiced, and ascribed glory to the God of *Israel*, who, according to ancient prophecy, (*Isa.* xxxv. 5. 6.) had sent the Messiah to exercise such divine power and mercy among them.

32 Then Jesus, intending still further to manifest his glory, called his disciples to him; and, that he might impart his design to them, whom he condescended to treat as his friends, said, As this great company have, in their abundant zeal and affection to me, been three days together hearing my word, and seeing my works, with little food for their sustenance, and now have nothing to eat; my compassion is moved toward them, and I am determined not to send the poor creatures away fasting, lest some of them should faint with hunger before they get home.

33 His disciples, not reflecting on his late miraculous feeding five thousand, in like circumstances, (chap. xiv. 21.) answered, How can we provide sufficiently, in this solitary place, for the entertainment of such a multitude of people as are here?

34 But Jesus replied, for the trial of their faith, What provisions have ye got among you? And they answered, Only seven loaves of bread, and a few small fishes, to supply our own wants.

35 Here, indeed, was more food and less company, than in the former instance; but it was as much above the ability of any creature to multiply this store for answering the present occasion, as it was in the other: And as Christ did not aim at ostentation, or at working miracles beyond necessity, he, designing to make use of the whole quantity of food that was at hand, ordered all the people to sit down in ranks upon the ground.

36 Then, taking the bread and fish in his hand, he gave thanks for these provisions, and asked a blessing upon them, as was usual at ordinary meals; and, whilst he brake and delivered them to the disciples, his divine power gave an increase, and the disciples distributed them to the multitude. (See the note on chap. xiv. 19.)

37. 38 And so exceedingly was this small quantity of provision enlarged, that though there were four thousand men, besides women and children, who made a full meal of it, there remained afterwards as many fragments as filled seven baskets: So that for every loaf there was left a basket full of the broken food, which was a good return to the disciples;

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

disciples; and yet these fragments were not so many as in the other miracle of this sort, here being not so many people to leave morsels out of their several shares, after they could eat no more.

39 And when all this company were abundantly refreshed, Jesus dismissed them, that they might go to their several homes; and he himself took water with his disciples, and went in a boat to the country of *Magdala*, which contained *Dalmanutha*. (Mark viii. 10.)

RECOLLECTIONS.

What will all pretences of piety and external purity avail us, if our hearts are full of iniquity? And what is all our religion worth, if it have not divine institution for its warrant, and the heart be not engaged in it? Human inventions and impositions, in the worship of God, are invasions of his authority; they corrupt his worship, mislead the heart, turn it aside from his ordinances, and seek their own establishment, even to the destruction of moral duties: Nonconformity to them is our duty; and they should be rooted out of the church, and of our hearts, lest we ourselves be rooted out of Christ's kingdom. But, O what a source of iniquity is the heart of man! How great and many are the defilements that it spreads through the life! How much more concerned should we be for cleansing from these, than for ceremonial purifications! And how ready is our blessed Lord to patronize his disciples, in opposition to human impositions, to relieve them in all their distresses, to heal their various maladies, and supply their wants! They, who follow him in his ways, shall be taken care of by his providence: And yet how dull of understanding are his own people, and how apt to forget the wonders of his power and love! But great faith honours Christ, and he will honour it: It breaks through all discouragements, and lays hold on the least hints of mercy: And though the infinitely wise and gracious Saviour may sometimes seem to disregard and discountenance it, and may delay his answer to it; yet he secretly upholds it, and stirs up its importunity in prayer, till at length he will certainly fulfil the desire of the believing heart: And, blessed be God that, in this way, *Gentile* sinners shall find mercy with him.

CHAP. XVI.

Christ's discourse with the Pharisees about a sign from heaven, 1, —4. *With his disciples, about the leaven of the Pharisees*, 5,—12. *About his own character*, 13,—20. *About his own sufferings*, 21,—23. *And about their bearing his cross*, 24,—28.

TEXT.

THE Pharisees also with the Sadducees came, and, tempting, desired him that he would shew them a sign from heaven.

PARAPHRASE.

THE self-righteous hypocritical *Pharisees*, and the free-thinking *Sadducees*, however opposite to one another, were alike enemies to Christ; and therefore they agreed to apply to him, under pretence of desiring to be satisfied that he came from God, and to ask him to give them some such sign of it immediately from heaven, as was given at mount *Sinai*, when the law was delivered to *Mo-*

ſes *; thereby deſigning to put a difficulty upon him.

2 He anſwered and ſaid unto them. When it is evening, ye ſay, *It will be* fair weather; for the ſky is red:

3 And in the morning, *It will be* foul weather to day; for the ſky is red and lowring. O ye hypocrites, ye can diſcern the face of the ſky; but can ye not *diſcern* the ſigns of the times?

2, 3 But, as all his miracles of power and goodneſs had been plain and ſufficient demonſtrations of his divine authority, he would not gratify their unreaſonable curioſity, and perverſe unbelief; and, knowing the deceitful and captious deſign of their demand, he anſwered, O ye hypocrites, why do ye thus tempt me to give needleſs and unprofitable proofs of what is already ſo very evident? Ye are ſagacious enough to obſerve the ſigns and tokens of fair or foul weather, by the colour of the ſky; if the evening be red, ye conclude that the morrow will be fair; and if the morning be red and lowring, ye conclude it will be a wet or ſtormy day: Probability determines your thoughts and conduct in theſe caſes; and yet even the higheſt certainty will not influence you in things of the utmoſt importance. What prodigious blindneſs and obſtinacy is it that hinders your diſcerning, from the ancient prophecies, which are fulfilled in me, and from my numerous miracles, that the Meſſiah is now come, to ſet up his kingdom among you, and that your ruin is haſtening apace for rejecting him!

4 A wicked and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given unto it, but the ſign of the prophet Jonas. And he left them, and departed.

4 Ye are a degenerate and wicked generation of men; or elſe, after all that ye have ſeen and heard, ye would not continue in unbelief, and aſk for further proofs: But no other ſort of miracles ſhall be wrought for your conviction than ye have already ſeen; except that of my own reſurrection from the dead, after I ſhall have been buried three days and three nights in the earth, which was prefigured by the prophet *Jonah*'s lying the ſame length of time in the great fiſh's belly. And, having ſaid this, he left them, as incorrigible ſinners, and went away with his diſciples over the ſea of *Galilee*. (Mark viii 13.)

5 And when his diſciples were come to the other ſide, they had forgotten to take bread.

6 Then Jeſus ſaid unto them, Take heed and beware of the leaven of the Phariſees, and of the Sadducees.

5 And juſt as his diſciples were got to the other ſide of the lake, they recollected that they had forgot to carry a ſufficient quantity of bread along with them to ſupply their neceſſities.

6 Thereupon Jeſus took an occaſion to give them ſpiritual inſtructions, under a metaphor relating to bread, ſaying, "See to it, and be very careful that ye be not infected with the leaven of the *Phariſees* and *Sadducees*;" meaning their corrupt doc-

NOTE.

* Or perhaps they might mean, that he ſhould give them the ſign of *the Son of man coming in the clouds of heaven*, Dan. vii. 13.

doctrines, which were apt to inſinuate and diffuſe themſelves like leaven in a maſs of dough.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread.

7 Upon which the diſciples, miſtaking his meaning, thought within themſelves, and ſaid privately one to another, (εν εαυτοις) This is deſigned as a reproof for our careleſſneſs in not providing ſo much bread as may be neceſſary for us

8 *Which* when Jeſus perceived he ſaid unto them, O ye of little faith, why reaſon ye among yourſelves, becauſe ye have brought no bread?

8 But Jeſus, perceiving how groſsly they miſtook him, ſaid to them, O how aſtoniſhing is it, that ye ſhould have ſo little faith, as to be diſturbed about your having no bread, or to think that I am concerned about your neglect in not furniſhing yourſelves with it!

9 Do ye not yet underſtand, neither remember the five loaves of the five thouſand, and how many baſkets ye took up?

10 Neither the ſeven loaves of the four thouſand, and how many baſkets ye took up.

9, 10 Do ye not yet underſtand my way of taking occaſions from earthly things to ſuggeſt thoſe which are ſpiritual, nor my power and goodneſs in providing neceſſary food in times of want? Have ye already forgot how, in the ſcarcity of a deſert, I at one time lately fed five thouſand men with five loaves, and at another four thouſand with ſeven loaves; and how many baſkets full of fragments remained, after both thoſe great companies were ſatisfied? And could ye ſuppoſe that I would not take as much care of, or were not as able to ſupply you, if need required it?

11 How is it that ye do not underſtand, that I ſpake *it* not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadducees?

11 How then comes it to paſs, that after all this ye ſhould be ſo dull of underſtanding, as to imagine that I concerned myſelf about your having no bread, when I cautioned you to take heed of the leaven of the *Phariſees* and *Sadducees*?

12 Then underſtood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Phariſees, and of the Sadducees.

12 Then they ſaw their miſtake: And though Chriſt did not hereby plainly tell them his meaning; yet, upon further reflection, they underſtood that his ſolemn caution related, not to their care about bread, but about the hypocritical and artful errors, traditions, ordinances, and perverſe reaſonings, of the *Phariſees* and *Sadducees* that they might not be infected by them.

13 When Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am?

13 When Jeſus afterwards was going with his diſciples, through ſome part of the *Upper Galilee*, into the towns of *Ceſarea Phillipi*, (Mark viii. 27.) he, for their trial and confirmation, aſked them, What the people thought and ſaid about him; or what ſort of perſon they took him to be, who appeared among them as a real man, and under the title of the Son of Man?

14 And they ſaid, Some *ſay that thou art* John the Baptiſt; ſome, Elias; and others, Jere-

14 And they anſwered, There are very different opinions among them about thee: Some talk as if they thought thee to be *John the Baptiſt*, riſen again from the dead, others take thee to be *Elias*, who they ſuppoſe is come before the Meſſiah to

Jeremias, or one of the prophets.

anoint him to his office; and others think that thou art *Jeremiah*, or some other of the ancient prophets, raised again to life.

15 He saith unto them, But whom say ye that I am?

15 Then he put the question close to themselves, saying, Whatsoever others think or say of me, whom do ye, my apostles, take me to be? What are your own thoughts about me?

16 And Simon Peter answered and said, Thou art Christ the Son of the living God.

16 And *Peter*, being a man of a prompt spirit, answered in the name of the rest, they consenting and approving, Thou art neither *John the Baptist*, nor *Elias*, nor *Jeremiah*, nor any of the ancient prophets; nor art thou merely a man, but art more than a bare prophet, and than a mere man: Thou art the true Messiah, and, by way of eminence, the proper Son of the eternal God, who is the Fountain of life.

17 And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

17 Then Jesus replied to him, This is a glorious confession of faith indeed; and great is your happiness, O *Simon* son of *Jonah*, in thus believing on me: For your knowledge of this fundamental truth did not arise from any principle of nature or education, or from the wisdom and reason of man, nor was you taught it by any man; but my heavenly Father has irradiated your mind, and revealed it to you, by his Spirit, for the saving of your soul.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates

18 And by reason of this noble confession of me, you may well be called *Peter*, or a *rock:* And, on occasion of my mentioning this name, I tell you, that † this person whom you have now confessed to be the Son of God, and the true Messiah; or, which

NOTE.

† It is highly probable that Christ pointed with his finger to himself, when he mentioned these words; in like manner as when he said, *Destroy this temple, &c.* meaning the temple of his body, *John* ii. 19, 21.: And as he is spoken of in scripture as the only foundation of the church. *Isa.* xxviii. 16. 1 *Cor.* iii. 11, 12. and 1 *Pet.* ii. 6, 7.; so this is that which the apostles and prophets laid in their preaching. *Jesus Christ himself being the chief corner-stone.* (Eph. ii. 20.) But a supposition of *Peter*'s person being the rock here intended, is highly derogatory from the honour of the person of Christ, and lays a very insufficient basis for a spiritual building. It likewise appears strangely uncouth to suppose, that so transient an act as his confession, or as his afterwards preaching the gospel, and not the person or doctrine contained therein, should be the foundation of the church. It could at most be only *laying the foundation like a wise master-builder, according to the grace of God given to him*, as the apostle *Paul* speaks of himself; (*Cor.* iii. 10.) and in this sense, the names of all the *twelve apostles* were equally inscribed on the *twelve foundations of the city* of God. *Rev.* xxi. 14. But if any thing personal and peculiar to *Peter* be intended in this and the following verse, it relates only to his being the first preacher of the faith he here confessed, to lay the foundation of the Christian-church, first among the *Jews*, and and afterwards among the *Gentiles;* (Acts ii. and x.) and so it can never found a claim for the supremacy, or the infallibility, of the pope: For, in this respect, *Peter* could have no successor, much less one that resides at *Rome;* and the pope is so far from being the *first* preacher of the gospel, and from going in person to convert *Jews* and *Heathens*, that he does not use to preach at all.

gates of hell shall not prevail against it.

which amounts to much the same thing, this great article of your faith in him, is like an immovable, everlasting rock, on which I will build my church, consisting of all true believers that shall agree with you herein; and I will so establish them upon this sure foundation, that neither all ‡ the power and policy of devils and their instruments, nor death itself, shall ever so far prevail, as to destroy the souls of any that truly rest upon it for eternal life, or to root my interest out of the world.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

19 And as you, in the name of all my apostles, have made this important confession of me, I give the key of knowledge and discipline unto you as the first preacher of my gospel to *Jews* and *Gentiles*, and unto them and their successors as your fellow-labourers and officers in my church and kingdom: And whatsoever you or they || shall do, in a doctrinal way, by preaching in my name, and declaring what practices are unlawful, and what are lawful, and so binding or charging sin upon the consciences of others, and loosing or acquitting them from guilt, and whatever any of you shall do, in a judicial way, by the exercise of spiritual and holy discipline, according to my will and word, in the administration of my kingdom upon earth; all this shall be surely ratified and confirmed in heaven, and be approved of in the day of judgment.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

20 Then he strictly commanded the apostles not to publish, as yet, what they knew about his being the Messiah and a Person of divine original; lest the *Pharisees* should be provoked to cut him off before his time; or lest the people should tumultuously gather together, to make him a temporal king by force; or lest they, who would not then believe the disciples' report, should be prejudiced beforehand against the testimony they were to give to him after his resurrection from the dead.

21 The

NOTES.

‡ As gates and walls were the strength of cities, and as courts of judicature were held in their gates, this phrase may very well signify the power and policy of Satan and his instruments. *Vid. Glass. Rhetor. Sacr.* cap. xii. p. 392.

|| As the use of keys is to open doors and shut them; so delivering the keys to a person was an emblem of the authority vested in him as a steward, or as one put in trust with the management of stores and provisions and other affairs for the honour and service of his Lord. And as what Christ here says to *Peter*, he says afterwards (chap. xviii. 17, 18.) to the church, and (*John* xx. 23.) to all the apostles; it seems that it is to be understood with a relation to the succeeding state of the church in all ages of the world; and is to be explained by after-settlements in the New Testament, with regard to the authority of ministerial declarations, and church-acts, in the name of Christ, as far as they are duly managed in agreement with the word of God. But I rather think, that as *Mat.* xviii. 17, 18. relates only to church-authority; so what is said here, and in *John* xx. 23. relates principally, if not entirely, to that which is ministerial. See the note and paraphrase on *John* xx. 23.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

21 The faith of the disciples being now raised so high concerning him, he thought it a proper season to acquaint them with the great sufferings and abasement he was to undergo, that they might not expect him to appear with temporal grandeur for their worldly advantage, nor be shocked at the sight of the humbling and terrible things which would, ere long, befal him: And, therefore, from that time forward he began, as opportunities offered, to tell them more plainly than ever before, that he must go to *Jerusalem*, and there suffer many cruelties and indignities by the malice of the *Jewish* sanhedrim (which consisted of their rulers, chief priests, and *scribes*,) till at length they would put him to death: But, for their comfort, he added, that on the third day he should rise again to life. (See the note on chap. xii. 40.)

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

22 This was strange doctrine to them, who could not tell how to reconcile it to the faith they then had in his exalted character, and to their hopes of his reigning with power and glory as a temporal monarch among them: And therefore *Peter*, with his usual rash and forward temper, took him aside from the rest of the disciples, and so far forgot himself, and the noble confession he had lately made, as to expostulate with him, by way of passionate contradiction and displeasure, saying, We cannot bear a thought of this; it is abominable to suppose that the Son of God, and the Messiah, should suffer such reproachful and terrible things as these: Lord, have pity upon thyself, (ἱλεως σοι κυριε,) and then none of them can befal thee: Nay, rather than they should, we and the people, who have thee in admiration, will fight to deliver thee out of such cruel hands.

23 But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

23 But Christ took this very heinously; and, turning short upon *Peter*, severely reproved him for it, saying. In this you are an adversary † to me; notwithstanding the heat of your avowed friendship, Satan hath given it a carnal selfish turn, and you are serving his interest, by attempting to prevent the great end for which I am come into the world. Be gone; say no more of this matter; I am

NOTE.

† As *Satan* signifies an *adversary*, possibly our Lord might only mean, that *Peter* herein acted the part of an enemy to him. But, as this motion had a real tendency to favour the devil's interest, and discourage Jesus in his work; and as it proceeded from such carnal principles and motives as Satan excites to, it might also be spoken of as his work; though it seems that he did not design to prevent Christ's sufferings and death, since we are expressly told, that *the devil put it in the heart of* Judas *to betray him*, John xiii. 2.

am much diſpleaſed with you for throwing ſuch an obſtacle in my way; for your judgment and affections herein, are not according to my Father's will and deſign, relating to his glory in the redemption and ſalvation of loſt ſinners; but, according to the maxims of carnal policy, relating to the honour, eaſe, and riches of this world.

24 Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſs, and follow me.

24 Then Jeſus, turning to his diſciples, ſome of the people alſo being with them, (*Mark* viii 34.) ſaid, As I myſelf muſt be perfected by ſufferings; ſo whoever is heartily willing and reſolved to be my diſciple, muſt deny his own fleſhly wiſdom and will, and ſecular intereſts, and ſubmit to the will of God, without reluctance or reſerve; and whatever loſſes or perſecutions, even unto death, he may be called to endure for my ſake, he muſt, with faith and patience, follow my example in ſufferings, as well as obedience. (See note on *Mark* viii. 34.)

25 For whoſoever will ſave his life, ſhall loſe it; and whoſoever will loſe his life for my ſake, ſhall find it.

25 For he that thinks to preſerve himſelf from temporal death, by ſinful compliances and forſaking me, ſhall ſurely fall ſhort of eternal life, and be plunged into endleſs miſery: But he that ſuffers the loſs of a temporal life, on account of his faith in me, and obedience to me, or becauſe he will not make ſhipwreck of faith and a good conſcience, ſhall not be hurt of the ſecond death, but obtain everlaſting life, which is the life of the ſoul, and is beſt of all.

26 For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?

26 For what would be the advantage of any one's poſſeſſing the preſent life, with all the riches, honours, and pleaſures that this world can afford, if at laſt, through his inordinate affection to them, he ſhould loſe all the welfare, peace, and happineſs of his own immortal ſoul? Or, if once this is loſt, what valuable conſideration can he ever offer to God for its redemption? and what would he not give, if he had it, and it might be accepted, in exchange for this ſoul of his, that it might not be miſerable to all eternity?

27 For the Son of man ſhall come in the glory of his Father, with his angels; and then he ſhall reward every man according to his works.

27 He will one day find this to be an important conſideration, whatever he thinks of it now: For the Meſſiah, who, as the Son of man, at preſent appears in the faſhion of a man, attended with all the mean circumſtances, and ſinleſs infirmities of human nature, in its humbled ſtate, ſhall, in the day of judgment, appear as the Son of God, in the form of God, ſhining in the glory of the ſame divine nature with his Father, and attended with a grand retinue of holy angels: (ſee the note on *Luke* ix. 26.) And then he, as Judge of the whole world, will paſs ſentence of eternal life upon the righteous,

and

and of eternal death upon the wicked, according as they shall be proved to be such by their respective works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

28 And, as an evidence and emblem of this, I assuredly tell you, There are some now present †, who shall live to see the Messiah coming to set up his mediatorial kingdom, with great power and glory, in the effusion of his Spirit, in the wonderful increase of the gospel-church, in the subversion of the *Mosaic* frame of worship, and in the destruction of the city, temple, and nation of the *Jews*, for their obstinacy and unbelief; yea, some shall soon see a glimpse and prefiguration of his future still more eminent glory. (chap xvii. 1. 2.)

RECOLLECTIONS.

How do the enemies of Christ and his church combine together against him and them, though these enemies be ever so much at variance among themselves! and how much more sagacious are they in temporal, than in spiritual concerns! But, O how great is the blessedness of those that are savingly enlightened with the knowledge of Christ, and brought to believe in him! God has distinguished them by his grace; they are built on the Lord Jesus, as a sure foundation that will never fail them; and no designs formed against them shall ever prevail to their ruin. Christ, as the Son of man, has the tendereſt compassion toward them; and, as the Son of God, has almighty power to save them, in defiance of all that oppose them: He has gone through the deepest humiliation and sufferings for their redemption, and now lives in his glory for their security and salvation: And whatever spiritual powers he has lodged with men, they are all for the good of his church, to be exercised by his commission, and with a reference to his final judgment; and they shall then be confirmed or reversed, according as they shall be found to agree or disagree with his word. How should believers rest and rejoice in him, own and honour him, and even triumph in the thoughts of the day, when he shall shine in all the majesty of the God, and of their Judge, who will come to save them! But, alas! how busy is Satan with us, even in the hours of our strongest faith, and sweetest enjoyments! and what need have we to be upon our watch against him, and against the deceitfulness of our own hearts, lest we be puffed up with pride, grow impatient of humbling prospects, oppose the wisdom and will of Christ, and bring ourselves under his rebukes!—We must follow the Lamb whithersoever he goes, if we would follow him at last to heaven. What if we suffer tribulation and death for his sake in the way? An immortal life of blessedness lies at the end; and whatsoever we may lose *for* Christ, we shall be no losers *by* him: His crown will make a rich and eternal amends for his cross. And O how much better is it to deny ourselves here, for an everlasting life hereafter, which can never be lost, than to deny him here, to our endless ruin, which can never be retrieved! What, in all this world, can once be compared with the loss, or salvation, of a man's own soul!

NOTE.

† To *taste death*, is a Hebraism for *dying*. Now, all these things were seen by the apostle *John*, and some others, before they died; and the transfiguration, which some think is here peculiarly referred to, because all the evangelists make this the preface to their account of it, was seen by *Peter*, *James*, and *John*, about a week afterwards. *Chap.* xvii. 1. *Mark* ix. 1, 2. and *Luke* ix. 27, 28, 29.

CHAP.

CHAP. XVII.

Christ's transfiguration, 1,—13. *His healing a lunatic*, 14,—21. *His prediction of his own death and resurrection*, 22, 23. *And his paying tribute*, 24,—27.

TEXT.

AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.

PARAPHRASE.

ABOUT that day seven-night, after Christ had spoken of the glory in which some then living should see him appear, (see the note on *Luke* ix. 28.) he privately went up an high mountain †, and took with him three of his favourite disciples, *Peter*, *James*, and his brother *John*, to give them a glimpse of his glory; that as they were, in a little time, to be spectators of his agony in the garden, (chap. xxvi. 37.) they might be so likewise, beforehand, of his majesty; and that, out of the mouth of two or three witnesses, those important facts might be established.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

2 And, as he was praying, (*Luke* ix. 29.) the appearance of his body was changed ‡ in their sight, from the ordinary form of a man, and likeness of a servant, into the illustrious form or appearance of God, that he might look like himself as the Lord of Glory: And his indwelling deity darted out its rays through the vail of his flesh, with such transcendent splendour, that his face shone with divine majesty, like the sun; and all his body was so irradiated by it, that his clothes could not conceal its glory, but became white and glittering, as the very light, with which he covered himself as with a garment.

3 And behold, there appeared unto them Moses and Elias talking with him.

3 And behold a further specimen of his last glorious appearance, when he will come with ten thousand of his saints! There appeared *Moses*, the giver of the law, and *Elias*, the restorer of it, in glorious forms ‖: And they conversed with Christ about his sufferings and death at *Jerusalem*. (Luke ix. 31.)

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here:

4 Then the disciples hearing the conversation that passed between them, and thereby knowing that these two persons were *Moses* and *Elias*; *Peter*,

NOTE.

† This is commonly thought to have been mount *Tabor*.

‡ Μετεμορφωθη, *he was metamorphosed*, seems to refer to μορφη θεου, the *form of God*, and μορφη δουλου και ομοιωματι ανθρωπων, the *form of a servant*, and the *likeness of men*, *Phil.* ii. 6, 7.: And may intimate, that the divine rays, which the indwelling God let out on this occasion, made the glorious change from one of the forms into the other.

‖ Their bodies were probably preserved for this purpose.

here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moſes, and one for Elias.

ter, with his uſual forwardneſs, ſpoke to Jeſus, crying out, with wonder and joy, Lord, we are in a perfect ecſtacy at this viſion: How glorious and delightful is the ſight! and how happy would it be for us to continue here all our days amidſt this glory! If it pleaſe thee, we will pitch three tents, or make three booths of boughs, in this place; one for thee, another for *Moſes*, and a third for *Elias*, that we may all dwell together in the mount.

5 While he yet ſpake, behold, a bright cloud overſhadowed them: and behold, a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed; hear ye him.

5 While he was ſpeaking theſe words, behold an immediate teſtimony to Chriſt from God his Father! A bright cloud of glory *, as a gracious emblem of the Divine Preſence, encompaſſed all that were there; and the diſciples heard the Father's voice concerning Jeſus, out of the cloud, ſaying, This is my beloved Son, in whoſe perſon, office, and work, I acquieſce, and am highly delighted; and your happineſs is not to be expected from extraordinary viſions, but in and from him: As, therefore, ye have hitherto had *Moſes* and the prophets, I now turn you over to my dear Son; and, in whatſoever he ſhall teach and command you, hearken to him.

6 And when the diſciples heard *it*, they fell on their face, and were ſore afraid.

6 And when the diſciples heard with what divine majeſty this voice was uttered, they, being conſcious of their own ſinfulneſs and frailty, were ſo exceedingly aſtoniſhed and terrified, that they fell down, with their faces flat to the ground.

7 And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

7 But Jeſus raiſed them up, whom an awful ſenſe of God's immediate preſence had caſt down; he came in his tenderneſs and affection, and taking hold of them, ſtrengthened and comforted them, and bade them riſe and not be afraid of any evil whilſt he was with them.

8 And when they had lift up their eyes, they ſaw no man, ſave Jeſus only.

8 And when they got up and looked about them, the extraordinary viſion and appearances were all over; and they ſaw Jeſus alone, in his uſual form and habit, juſt as he was before this transformation.

9 And as they came down from the mountain, Jeſus charged them, ſaying, Tell the viſion to no man, until the Son of man be riſen again from the dead.

9 Then they came down with him from the mount of viſion; and, as they were deſcending, talked over the glorious appearance they had ſeen: And Jeſus commanded them not to tell it to the reſt of the diſciples, leſt they ſhould be grieved and diſcouraged, becauſe they were not likewiſe admitted to the ſight; nor to let any other perſons know it, till he, the Meſſiah, ſhould riſe again from the dead, leſt

NOTE.

* This ſeems to have been ſuch a cloud of glory as directed *Iſrael* in the wilderneſs; which, as *Jewiſh* writers obſerve, departed at the death of *Moſes*. But it now appeared again in honour of our Lord, as the great prophet of the church, who was prefigured by *Moſes*.

left it should exasperate some the more against him, and left his approaching sufferings should stumble others, and make them disbelieve it: But he gave leave for their publishing it afterwards; because his resurrection, and the glory which should follow, would make it credible enough, and confirm their testimony about it.

10 And his disciples, asked him saying, Why then say the scribes, that Elias must first come?

10 They accordingly took no notice of it to any one for the present; but were puzzled, in their own thoughts, about what he meant by the Messiah's rising again from the dead. (*Mark* ix. 10.) And as *Elias* staid so little a while with Christ, and even his appearing at all must be made a secret of, they asked him, Why it was so commonly said by their doctors, in expounding the law and the prophets, that *Elias* must publicly appear to usher in the Messiah?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

11 Jesus replied, It is very sure that *Elias* was to be the forerunner of the Messiah, according to the prophecy concerning him: (*Mal.* iv. 5, 6.) He was to preach the doctrines of repentance and remission of sins, and to point out the Christ, and direct people to him for the reformation of all that was amiss in the church and in the world.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

12 But (says he) I tell you, that, answerable to the design of the prophecy, *Elias* (i. e. one coming in the spirit and power of *Elias*) has already appeared and done his office; and the Scribes and Pharisees did not know and receive or own him under that character, but rejected his baptism, and said he had a devil; (*Luke* vii. 30, 33.) and they were pleased when he was put to death: In like manner they also reject and reproach the Messiah himself, and will procure his death.

13 Then the disciples understood that he spake unto them of John the Baptist.

13 Then the disciples understood him to mean, that *John the Baptist* was the *Elias* prophesied of as the forerunner of Christ.

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

14 The day after this, (*Luke* ix. 37.) when Jesus, in company with *Peter*, *James*, and *John*, returned from the mountain to the multitude, who were gathered together about the rest of the disciples that were left below, (*Mark* ix. 14.) a certain man came to him, and, kneeling down before him, like an humble supplicant, said,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

15 Lord, if thou art able, (*Mark* ix. 22.) I beseech thee to have compassion upon my son, who is my only child, and is grievously tormented by an evil spirit that has got possession of him: (*Luke* ix. 38, 39.) For at certain seasons of the moon he is distracted, and has the falling-sickness to such a degree, that many times he suddenly tumbles into the

fire, and at others into the water, to the endangering of his life.

16 And I brought him to thy disciples, and they could not cure him.

16 And while thou wert absent, I brought him to thy disciples, in hopes that they might dispossess Satan and heal my son; but alas! they tried, and found it such a desperate case, that they could do nothing in it.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

17 Then Jesus rebuked him, and the unbelieving multitude, and especially the Scribes, who seemed to insult the disciples, and reflect upon their Lord, because they had failed in their attempt to work this cure; (*Mark* ix. 14.) and he said to them*, O incredulous, degenerate and froward race of men, how long shall I continue working miracles among you, before ye will be convinced of my power and goodness? How long shall I bear with your obstinate infidelity? Bring the child to me, that I may shew mine arm is not shortened that it cannot save.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

18 They accordingly brought him to Jesus, and he immediately, with divine majesty and authority, reprimanded the devil, and forced him, by a bare word of command, to come out of the lad, who was perfectly healed that very instant.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

19 As soon as Jesus had withdrawn from the people, his disciples being concerned at the defeat they had met with in attempting this cure, and not knowing the reason of it, came and asked him, Whence it was that they could not cast out the devil, and heal this child?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

20 And Jesus answered them, It was for want of a proper and present exercise of faith in you, as well as in the parent of the child: For I assuredly tell you, that if at any time ye truly depend upon me, and the promises of my presence with you, though it be only with the least degree of sincere faith, such as, comparatively speaking, is but like a grain of mustard-seed; ye shall do things that are seemingly as impossible, as, by a word's speaking, to remove that mountain, which ye see, to another place; and nothing shall be too hard for you to do, for the glory of God, in the discharge of your duty and office, by my power accompanying you.

21 Howbeit, this kind goeth not out,

21 However, be it known unto you, that ‡ this kind of faith, which I am speaking of, does not go forth,

NOTES.

* Most expositors suppose this rebuke was given to the disciples, but the appellation that our Lord here uses, is more like those which he was wont to give to the scribes than to his disciples: And if he now called them a faithless and perverse generation, they would have had no occasion afterwards to ask him the reason, as they did, (*ver* 19.) why they could not cast out this devil. Besides, the answer was directed to the father of the child, as one of this perverse generation, *Mark* ix. 19. See the note there.

‡ Interpreters generally think that our Lord meant this kind of *miracles*, viz. casting out of devils. But as, on one hand,

out, but by prayer and fasting.

forth, to the working of this sort of miracles, without earnest prayer and humiliation, with fasting, to obtain it.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

22 After this, (*αναστρεφομενων*) as they were passing through some part of *Galilee* in their return to *Capernaum*, (Mark ix. 30.) Jesus again put his disciples in mind of his sufferings and death, saying, The Messiah will be delivered up (*μελλει παραδιδοσθαι*) by the determinate counsel and foreknowledge of God, and by the perfidious management of others, into the hands of cruel men:

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.

23 And they will put him to death, and on the third day he shall rise again: But the disciples being so strangely stupid as not to know what he meant by rising again on the third day, (*Mark* ix. 32.) were exceedingly troubled to hear of the barbarous usage, the calamities and death that were to befal him.

24 And when they were come to Capernaum, they that received tribute-*money* came to Peter, and said, Doth not your master pay tribute?

24 And when they were come to *Capernaum*, where both Jesus and *Peter* usually dwelt, (chap. iv. 13. and viii. 14.) some officers of the temple, who collected the offerings for its service, came to *Peter*, and asked him, Whether his master would not pay the half-shekel†, which used to be given annually by the *Jews* of twenty years old and upwards, toward the expence of the daily sacrifice, and other necessaries for the worship of God? (*Exod.* xxx. 13, 14, 15.)

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What think-

25 *Peter* answered, Yes, I make no doubt but he will: And going in to the house to speak to him about it, Jesus, who by his divine omniscience knew what had passed, and with what design *Peter* came, prevented him with this question, saying, *Simon*, what do

NOTES.

hand, the antecedent, according to this supposition, lies remote, and is rather collected from, than expressed in, the foregoing context, and it is difficult to make good sense of the phrase, *this kind of miracles goes not out:* And as, on the other hand, *faith* is the next antecedent, and is expressly mentioned in the preceding verse; and the style, *this kind of faith goes not out*, lies easy and natural, I rather chuse the sense given in the paraphrase.—What our Lord here mentions about prayer and fasting, is no way inconsistent with what he had said against his disciples fasting whilst he should continue with them: (*Matt.* ix. 14, &c.) For that related only to the frequent and stated fasts of the Pharisees, and of *John the Baptist*'s disciples; but was no prohibition of his own disciples fasting, during his continuance on earth, upon extraordinary occasions, like this. Besides, at the time here referred to, Christ was absent from these disciples, and they did not know whether they should ever see him again; and then fasting was as proper for them, as in any other state of things.

† *Διδραχμα.* The *drachma*, or tribute-money here mentioned, usually signifies the money that was yearly paid into the treasury of the temple. Two of these made a half-shekel, in value about fifteen-pence; and four made the stater (*στατηρα*) or shekel, the piece of money mentioned ver. 27. And I think the way of Christ's arguing on this occasion cannot easily be understood, without supposing that the tribute here spoken of was demanded by the temple-officers for its service. *Vid. Lightf. Hor Hebr. in Loc.*

thinkeſt thou, Simon? of whom do the kings of the earth take cuſtom or tribute? of their own children, or of ſtrangers?

do you think about perſons rendering cuſtom or tribute to earthly princes? Do they uſe to demand ſuch payments of their children and heirs, whoſe intereſts are one and the ſame with their own? Or do they only require them of other people, who, being not of their family, are either ſubjects, or foreigners that trade with them?

26 Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free.

26 *Peter* readily anſwered, They demand them only of ſubjects and foreigners: Upon which Jeſus replied, You ſee then, that the children themſelves are exempted from all ſuch taxes; and for that reaſon, I, who am the Son of God, and Heir of all, am not obliged to pay tribute for the ſervice of my Father's houſe, which is my temple, as well as his. (*Mal* iii. 1.)

27 Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up; and when thou haſt opened his mouth, thou ſhalt find a piece of money: that take, and give unto them for me and thee.

27 However, as I am made under the law, and am come to fulfil all righteouſneſs, ſo I wave my original right: And that we may not give any occaſion of offence to the men that demand this ſort of tribute, or to any of the people, and may not needleſsly prejudice them againſt me and my doctrine, as if I had no regard to the temple, go away to the lake of *Genneſaret*, and, letting down your hook, take up the firſt fiſh that ſhall be catched; then, opening his mouth, you will find a *ſtater*, or piece of money of the value of a ſhekel, which is juſt enough to ſatisfy for me and you; and therewith pay the temple-officers for us both; though, by that inſtance of my dominion over all, you may ſee that they have no right to require it of me.

RECOLLECTIONS.

What an affecting mixture of glory and abaſement was there in Chriſt's appearance upon earth! He ſhone in the majeſty of God, was attended with glorified ſaints, was avouched and owned by his Father's immediate voice; and the diſciples ſaw his glory, as the glory of the Only-begotten of the Father, full of grace and truth: And yet, for our ſakes, he became ſo poor, as not to have a ſhekel to ſpare, without a miracle to provide it. Devils and diſtempers flew before him; and yet a perverſe and faithleſs generation deſpiſed him. At length he was betrayed and crucified; but, after that, his reſurrection from the dead put a luſtre upon his ſufferings, and wiped off all their reproach. O glorious and condeſcending Saviour! He that could command a fiſh to come to *Peter*'s hook, with a piece of money, which either by his omniſcience he knew was in its mouth, or by his omnipotence he put into it, could eaſily have ſupplied himſelf with all the ſtores and riches of nature; and he that raiſed himſelf from the dead, could eaſily have prevented his ſufferings and death, if he had not choſen to ſubmit to them: But as his Father had in eternal counſels determined them, he freely conſented to them, that he might glorify him on earth, and bring redemption to his people. O how ſhould the thoughts of Chriſt's majeſty recommend him to our faith, and make us rejoice and triumph in his croſs! and had we more faith in theſe things, with what delight and eaſe ſhould we perform the moſt difficult duties he calls us to! Were it not for want of this, who knows what wonders his power would work for us? But unbelief diſhonours him, and mars all.—A glimpſe of his glory in an ordinance will make us ſay, Lord, it is good for us to be here; how much more ſhall we find it good to be with him in heaven, where the ſaints will be all glorified together, will know

know one another, and converse with him in all his glory! Was the Divine Majesty now to shine in its own immediate light upon us, how soon would it overset us! But, blessed be God, its present displays are tempered, and suited to our frail and sinful circumstances; and when any of its terrors dismay and cast us down, under a sense of our own nothingness, guilt, and vileness, the grace and tenderness of a dear Saviour comforts and raises us up: And as God is well-pleased in his Son, and turns us over to him, we should hearken to his good and comfortable words; and believe his promises, as well as obey his commands: But, alas! when we have been with Jesus in the mount, we soon come into the valley again; but when once we set our feet on the everlasting hills, the vision will never fail, nor darkness return any more. Every thing is beautiful in its season: Some discoveries of Christ are reserved for times when we may most need them, and they will come with the richest advantage; and the greatest of all shall be, when we get to *Moses* and *Elias*, at the resurrection of the just. In the mean time, how prudent and cautious should we be to avoid needless offences, that we may not prejudice others against Christ, his doctrines and ways; but may be *blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation!* Phil. ii. 15.

CHAP. XVIII.

Christ's discourse of humility, 1,—5. *Of offences and the way of dealing with offenders*, 6,—20. *And of forgiving personal injuries*, 21,—35.

TEXT.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

PARAPHRASE.

THE disciples, still retaining notions of the external grandeur of Christ's kingdom, disputed among themselves, in the way to *Capernaum*, about which of them might expect to have the chief post of dignity and authority in his dominions: And when they came into the house, Jesus, knowing what had passed, and that the same thoughts still worked in their minds, asked them, What they had been disputing about by the way? that he might bring the matter to light. At first they were silent, being ashamed to own it: (see *Mark* ix. 33, 34.) But at length, finding themselves discovered, they made no more a secret of it; but asked him, Which of them should be preferred to the highest place of honour and trust in his kingdom?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter in-

2, 3 To answer this question, by a proper emblem, as well as words, Jesus ordered a little child to be brought to him; and, setting him before them, said, The nature of my kingdom is such, that I assuredly tell you †, Unless ye be turned from this mistaken conceit, and carnal affectation of secular authority and glory, and become, in the temper of your minds, like little children, who have no ambitious desires, views, or contentions, about honour, wealth or

NOTE.

† After the first grand conversion, from a state of nature to a state of grace, there are many conversions from particular errors and sins, or turnings to God through Christ, by faith and repentance, which are necessary to salvation.

into the kingdom of heaven.

or power, ye shall not partake of the blessings of the gospel kingdom which I am come to erect in this world, nor of the glorious kingdom to which I will bring my disciples in the next.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

4 Whosoever therefore shall not reach after magisterial dominion and worldly honour ‡, but shall be of a humble spirit, in resemblance of this little child, he shall be esteemed by my father and me, and by his fellow-Christians, as the most excellent and honourable member of my church on earth, and shall be advanced to the highest degrees of glory in heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

5 And whosoever shall, without temporal views, affectionately entertain or shew friendship to such a humble disciple of mine, merely because he belongs to me, bears my image, and has learnt of me, who am meek and lowly in heart, he shall be accounted of as if he had paid the same kind regards to myself in person.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

6 But, on the other hand, whosoever shall seduce, dishearten, and lay stumbling-blocks before any of these lowly minded disciples, who by faith embrace me, and are related to me, it would have been better for him to have come to an untimely death, by the hand of public justice, like a person thrown with a great stone about his neck into the sea, than to have been guilty of such mischief to them, which will bring a much sorer punishment on himself than any temporal death can be.

7 Wo unto the world, because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh!

7 Dreadful are the judgments of God that shall come upon the world for such corrupt opinions and male-practices as are discouraging, injurious, and ensnaring to the least of my disciples; for, considering how depraved mankind are, and how busy Satan is, it is morally impossible but that, under divine permission, such things will fall out in the world: But the greatest of all woes belongs to, and shall be inflicted on, the man, whoever he be, whose sinful and mischievous behaviour is the occasion of others being perverted, or grieved, or drawn into evil.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for

8, 9 If, therefore, any thing that would be an occasion of sin to you, and have a pernicious influence on the least of my true disciples, be as dear, and, in your carnal sense of things, as important to you, as a hand, a foot, or an eye, it must be parted with and

NOTE.

‡ If Christ had designed a supremacy and temporal dominion for *Peter*, or popes, who pretend to be his successors, or a superiority of order and authority in one minister over another, it might have been expected, that, on this occasion, he would have given some hints of it: But he is so far from doing this, that he condemns every thing that looks like it.

for thee to enter into life halt, or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

and abandoned; the body of sin must be crucified, and all its gratifications must be cut off, how much soever it may be against the grain of flesh and blood to submit to this severity, rather than the cause of truth and peace and holiness be injured, to the stumbling, or seducing of any that belong to me: For it is much better to undergo the most painful self-denying mortifications in this world, and to be admitted to eternal life in the next, than to hold that fast, whatever it be, which would cherish sinful and injurious inclinations, and minister occasions of gratifying and indulging them here, and to be everlastingly tormented for it in hell hereafter.

10 See to it, therefore, that ye do not think meanly of, or carry it with contempt and scorn, or in an insnaring, offensive or discouraging manner, towards any, even of the weakest true believers, that resemble this child: For I tell you, they are highly honoured in heaven, where they have a host of guardian-angels, who, on all occasions, invisibly watch over them, and, in a kind and beneficial manner, minister to them; who are likewise always attending my Father, as his retinue and his servants, to observe his orders, and do his pleasure, concerning them; and who do not lose the beatific vision while they are ministring to these heirs of salvation, but carry their heaven with them, and are constantly in his special presence, like his favourites and courtiers, beholding his glory.

11 For the Son of man is come to save that which was lost.

11 And there is a higher reason still, why ye should not despise even such as may be thought the most contemptible of them that believe in me, which is also the reason why the glorious angels themselves have such a charge of them: For I, the Messiah, am come into this world on purpose to redeem and save them who were in a lost and perishing condition; to recover them from the ruins of the common apostacy; and to prevent their stumbling and falling again into perdition, after I have brought them into the way of salvation, that none may pluck them out of my own and my Father's hands.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seek-

12 What think ye of the love and care of my Father, from whom I am come to save them? It may be illustrated by this parable: If a man has an hundred sheep, and one of them strays into distant, bye, and dangerous places, does he not shew a more than ordinary concern for it, lest it be utterly lost? and, leaving the other ninty-nine in his fold, does not he immediately go and search through the mountains,

seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, then of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

and all the country round about, for this sheep, that it may not perish?

13 And when he finds it, I tell you assuredly, he will be more sensibly affected, and express greater joy, at the recovery of this one, which was so much exposed to danger, than at the safety of all the rest of his flock, which never strayed from his fold.

14 Just so, speaking after the manner of men, your heavenly Father is concerned for his sheep, that are led astray by dangerous discouragements, temptations, and snares; and rejoices over them, when he has recovered them, more than in the preservation of those that never were seduced since he brought them into his fold: For it is his design, and his pleasure, that none of the meanest of these should perish, but that every one of them should be effectually saved; and it is his commanding will, that ye do nothing to pervert, discourage, or hinder them in their way to heaven, but do all, that in you lies, to subserve and promote their salvation.

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

15 Suppose, therefore, one of you should receive some notorious injury, or affront, from any of your Christian brethren; do not think that you may justly despise him, and return the like upon him; or that you are not obliged to concern yourself about preventing the danger he thereby exposes himself to: But, in such a case, go to him, and, in a private, friendly manner, endeavour to make him sensible of the offence he has been guilty of; and if he takes this well, and is brought to repentance by it, your end is answered; friendship is renewed; and your brother is recovered from his sin, and from the danger he was running into; and no more is to be said about the matter.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

16 But if he be obstinate and angry, or will not fall under his fault; then take with you one or two other disinterested, prudent Christian brethren of the church, to which both of you may belong, still further to hear and judge of the case between him and you, and to join in an admonition, as occasion requires, that it may have the greater weight with him to convince and make him ashamed, as coming from the mouth of two or three witnesses, of the nature of his crime, and of his behaviour under it.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man,

17 And if this method fail, so that he be no more wrought upon by their united attempt than when you went to him singly and alone; then bring it before the church, or that particular religious society, of which ye both are supposed to be members, that he may be *rebuked before all*, (1 Tim. v. 20.) and that the joint endeavours of the whole body may

man, and a publican.

may be used to reclaim him: And if he still continues obstinate under the public admonition of the church, nothing remains further to be done, but for them to proceed to a solemn censure of him, as incorrigible, that you and all the other members may withdraw your religious communion, and unnecessary conversation from him; so as to have no more to do with him, than if he were an heathen, or one of the most abandoned of men, until he is brought to repentance, and appears fit to be restored.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

18 I assuredly tell you, That whatsoever ye, in this way of proceeding according to my will, shall bind upon the offender on earth, by a due censure for his obstinacy and sin, shall be bound in heaven; and whatsoever, in this way, ye shall unbind or loose, upon his repentance, by taking off the censure and restoring him, shall be loosed in heaven; all that ye do in a right manner, according to the rule of my word, shall be ratified above, and God will set his seal to it in the day of judgment.

19 Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven:

19 And for your further encouragement, in this, and every other proceeding of a like nature, and indeed in all your religious concerns, I assure you, that if but two of you on earth shall agree together to join in your prayers, according to the will of God, for any direction, help, or blessing, that ye stand in need of, my Father will hear in heaven, his dwelling-place, and will certainly grant your petition, as far as it may be for his glory, and your good.

20 For where two or three are gathered together in my name, there am I in the midst of them.

20 For wherever so small an assembly, as but two or three of my disciples, are gathered together for any act of religious worship, according to my appointment, by my authority, to the honour of my name, and with a fiducial dependance upon me, as the only Mediator, for assistance and acceptance, and for obtaining mercy on my account; there I am always present in a peculiar manner, by my Spirit and grace, to observe, guide, assist, encourage, quicken, approve, and succeed them; there is my resting-place, and there I *am*, like one come thither before-hand to bid them welcome.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

21 Then *Peter*, having heard Christ's discourse about offences, came and put a question to him, saying, Lord, if, in private personal cases, any of my brethren commit offences against me, I know I ought to forgive them; but how often am I obliged to do it? Must it be over and over again, till it amounts to seven times, as some may suppose, because it is said, *A just man falls seven times, and rises up again?* (Prov. xxiv. 16.) Or are our *Rabbies* in

the right, who think otherwiſe, becauſe God ſpeaks of *three tranſgreſſions, and four, for which he would puniſh?* (Amos i. 3.)

22 Jeſus faith unto him, I ſay not unto thee, Until ſeven times; but, Until ſeventy times ſeven.

22 Jeſus anſwered, whatever others may think or ſay, I tell you, That your forgiveneſſes ſhould be, like thoſe of God himſelf, without limitation: But, were I to mention a number, inſtead of ſaying ſeven times, I would ſay ſeventy times ſeven, to intimate, that this noble Chriſtian grace ought to be repeatedly exerciſed, as occaſions offer, without end.

23 Therefore is the kingdom of heaven likened unto a certain king which would take account of his ſervants.

23 Therefore, to illuſtrate this matter by a plain ſimilitude, "The ſtate of the goſpel-kingdom, with reſpect to God's dealing with its viſible ſubjects, is like the proceeding of a certain king, who called his ſervants to a reckoning, that he might ſee how much they were ſeverally indebted to him:" —Thus God demands an account of all the thoughts, words, and actions, of profeſſors of religion, as well as others; and obſerves in how many things they have miſuſed his favours, and offended him.

24 And when he had begun to reckon, one was brought unto him which owed him ten thouſand talents.

24 "And when the king began to ſtate and examine the accounts, he found one of his ſervants owed him ten thouſand talents†:"—So God, in the ſurvey he takes of his profeſſing people's behaviour, obſerves that ſome have run up an exceeding great ſcore, having miſerably abuſed all the advantages he had entruſted them with; and that every one is highly indebted to him by reaſon of ſin.

25 But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.

25 "But in as much as this great debtor had waſted all, and had nothing left whereby he could ſatisfy his injured lord, he, according to the cuſtom of eaſtern nations, in proſecuting offenders, (*Neh.* v. 5, 8.) commanded him, his wife, and children, and all that he had, to be ſold, as a puniſhment for his unfaithfulneſs and abuſe of truſt, ſince he could make no other ſatisfaction:"—So God threatens, in his word, to inflict the ſevereſt endleſs puniſhments upon the abuſers of his mercy, and tranſgreſſors of his law ‡.

26 "When

NOTES.

† A talent was the greateſt weight among the *Jews*; and that of ſilver, as many learned men compute, conſiſted of 3000 ſhekels. But the *Hebrew* and *Greek* talents were different; and authors are ſo much divided about their value, that it is hardly poſſible to ſettle it with certainty and exactneſs. However, this is of little moment; but ten thouſand talents are here put for an exceeding great ſum.

‡ We are not to expect more in a parable than it is deſigned to repreſent; nor is it to be ſtrained to an interpretation exactly ſuited to every circumſtance: Its principal ſcope is to be attended to; and ſentiments are to be accommodated to its other parts, only ſo far

26 The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.

26 " When the ſervant heard this, he, in a fright, fell down upon his knees before the king, and begged his patience, promiſing that, in time, he would pay him all his demands :"—So, many ſinners, under the terror of God's threatenings, ſeems to be very ſorrow and penitent for their ſins, promiſe to reform their lives, and are apt vainly to imagine, that ſomething they can do will make God amends.

27 Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

27 " Upon this, the lord of that ſervant, in the greatneſs of his compaſſion, ſuſpended the execution of his threatening, ſet his ſervant at liberty, and intimated that he would forgive his debt :"—So God bears long with hypocrites in his providence, and gives them time and ſpace for repentance, declares himſelf, in the goſpel, to be ready to forgive humble and returning ſinners; and ſome, that have had convictions, and thereupon made a profeſſion of religion, preſume he has forgiven them.

28 But the ſame ſervant went out, and found one of his fellow-ſervants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, ſaying, Pay me that thou oweſt.

28 " But this very man afterwards met with one of his fellow-ſervants, who only owed him ſo ſmall a ſum as an hundred pence†; and, notwithſtanding the great mercy his lord had expreſſed about forgiving him his ten thouſand talents, he ſeized his debtor, and, (κρατησας αυτου επνιγε) catching hold of his throat in a violent manner, as if he would choke him, ſeverely demanded an immediate payment of his debt :"—So hypocritical penitents, and mere profeſſors of religion, notwithſtanding their pretences and hopes of having found forgiveneſs with God for their moſt heinous offences, are rigorous and unyielding in their reſentments againſt ſuch as have committed any trifling fault againſt themſelves, and will abate them nothing, but have their full revenge upon them.

29 And his fellow-ſervant fell down

29, 30 " And though his poor fellow-ſervant fell down upon his knees before him, and begged patience, promiſing,

NOTES.

far as the nature of things allows. It, therefore, is not to be thought ſtrange, that in this parable no notice is taken of the ſatisfaction of Chriſt; for the ſinner, here repreſented, is ſuppoſed to have excluded himſelf from the benefit of the goſpel-expedient for mercy, and to be dealt with according to his iniquities: And the king's forgiving his ſervant, and afterwards caſting him into priſon, cannot, in the application of the parable, be underſtood of God's having actually remitted any man's ſins, and then reverſing the pardon; for this is directly contrary to the nature of his forgiveneſs, in which he *blots out our tranſgreſſions*, (Iſa. xliii. 25.) *and is merciful to our unrighteouſneſſes, and remembers our ſins and iniquities no more:* (Heb. viii. 12.) But the governing deſign of the parable is only to ſhew, that we cannot expect forgiveneſs from God, unleſs we are diſpoſed to forgive others.

† A *Roman* penny was the eighth part of an ounce of ſilver, and in value about ſeven-pence half-penny; and ſo an hundred pence was but three pounds two ſhillings and ſix-pence; a very inconſiderable ſum, compared with the forementioned ten thouſand talents.

down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.

30 And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

promiſing, in time, to give him full ſatisfaction, juſt as this creditor himſelf had done to his lord, who ſhewed compaſſion to him; yet he had no tenderneſs towards his debtor, but ſtopped his ears againſt his earneſt entreaties, and threw him into jail, reſolving to keep him there till he ſhould receive full ſatisfaction for his debt:"—So theſe pretenders to religion, and to hopes of having obtained forgiveneſs of their ſins againſt the great God, will not be prevailed upon, by any entreaties or profeſſions of repentance, to paſs by the offences which others have given them; but, unmindful of their own obligations, obſtinately perſiſt in revengeful deſigns againſt them.

31 So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done.

31 "When ſome others of the fellow-ſervants ſaw this, they were much troubled to think of the cruelty of one to whom their lord had ſhewn ſo much lenity, and, in the greatneſs of their concern, went and acquainted him with it:"—So fellow-Chriſtians are heartily grieved at the unforgiving, unmerciful, and revengeful ſpirit which diſcovers itſelf in ſome profeſſors of religion, who, they hope, have obtained mercy of the Lord; and they bewail it before God, begging, if it were his will, that they might be brought to behave more ſuitably to their profeſſion and obligations.

32 Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me:

33 Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?

32, 33 "When the king knew how unworthily this wretch had acted toward the man that owed a ſmall matter to him, he called him again before him, and ſaid, O thou ungrateful, cruel, and wicked creature! how much greater mercy did I give you room to expect, and did you profeſs and hope to obtain from me, than this poor debtor, who is only your fellow-ſervant, aſked of you? How could you be ſo ſevere upon him, who entreated your forgiveneſs! Should you not have been moved with compaſſion towards him, by my readineſs to quit your immenſe debt, and by the forbearance you found in me?"—So God will call thoſe falſe profeſſors to a ſtrict account, who, after all his patience towards them, and declarations of willingneſs to forgive, and after all their pretences and hopes of having received the remiſſion of their innumerable and aggravated ſins, will have no compaſſion on their profeſſing fellow-Chriſtians, and fellow-creatures, that have offended them.

34 And his lord was wroth, and delivered him to the tormentors, till he ſhould

34 "And his lord was ſo angry and provoked at this unmerciful, revengeful ſervant, that he ordered him to be thrown into priſon, and there to ſuffer the moſt rigorous puniſhment that juſtice could

should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

could demand, for the debt he had contracted, till full satisfaction should be made for it.

35 "In like manner my heavenly Father, says Christ, will shew his terrible indignation, and take righteous vengeance, in the everlasting destruction of all pretenders to religion, who abuse his patience and his proclamations of pardoning grace, and who act so contrary to their professions and hopes of interest in his mercy, as to shew an implacable spirit, and not heartily forgive their brethren that have offended them."

RECOLLECTIONS.

To be ambitious of the honours of this world, is unbecoming the disciples of Christ, and unsuitable to the spiritual and holy nature of his kingdom: But the honours he puts upon humble souls, are incomparably better than all that pride proposes to itself; and the lower we are abased in our own eyes, the higher he will exalt us: The meanest in his family are precious in his sight; angels minister to them; Christ himself died to redeem them; his Father is their Father, and loves them; and when they are in the greatest danger, like wandering sheep, he searches them out, and takes care to reduce and secure them. His ear is open to their cries; and, whenever they assemble together in the name of Christ, he honours them with his special presence. But O! what will become of false pretenders to religion, who despise and trouble any, though the weakest, true believers in him, and go about to insnare and ruin them? They must be cast out of the church on earth, and the sentence against them will be ratified in heaven; and, unless they are brought to repentance here, God will take righteous vengeance upon them for ever. How awful are church-censures upon transgressors, when managed according to the will of Christ! They are solemn judicial acts, passed in his name, and with a reference to the future judgment; and therefore should neither be rashly passed, nor heedlessly or wilfully incurred, nor lightly thought of, or profanely despised. Offences against God are of a most heinous nature; and it is better to suffer the greatest self-denial, than to sin against him; for the debt contracted by every sin is no less than a talent. And what an immense sum is it that we owe to him, and hope to obtain the free remission of from him! But personal affronts and injuries from our fellow-creatures against ourselves, are inconsiderable trifles, compared with ours against the great God: If, therefore, we pretend to expect his forgiving of us, how should this move us to forgive others that offend us, lest our own hopes of pardoning mercy from him should be disappointed at last?

CHAP. XIX.

Christ heals the sick, 1, 2. *His doctrine about divorce and marriage*, 3,—12. *His blessing young children*, 13,—15. *His discourse with a rich man, about the way to eternal life*, 16,—22.; *and with the disciples on that occasion*, 23,—30.

TEXT.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into

PARAPHRASE.

WHEN Jesus had finished the foregoing instructions, he took his leave of *Galilee*, where his ministry had been chiefly exercised hitherto, and went into the borders of *Judea*, which lay beyond *Jordan*, that he might go on with his work

to the coaſts of Judea, beyond Jordan:

2 And great multitudes followed him; and he healed them there.

work there, where *John* had been preparing his way, by preaching and baptizing. (*John* x. 40.)

2 And when he came thither, great multitudes flocked after him, as they had uſed to do in *Galilee;* and, according to his gracious and unwearied cuſtom, he preached the goſpel to them, (*Mark* x. 1.) and healed their ſick, to ſhew his compaſſion, and confirm his doctrine.

3 The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe?

3 The *Phariſees*, his reſtleſs and watchful enemies, followed him hither alſo, that they might prejudice the people againſt him; and, endeavouring to draw him into a determination about divorces, either againſt the doctrine he had taught, (chap. v. 32.) or againſt the law of *Moſes*, and their own traditions, they aſked him, Whether he thought it lawful for a man to put away his wife at his own pleaſure, on every occaſion, as he ſhould think proper?

4 And he anſwered and ſaid unto them, Have ye not read, that he which made *them* at the beginning, made them male and female?

5 And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh.

4, 5 Jeſus, knowing their captious deſign, prudently, and yet effectually, anſwered the queſtion, by referring them to ſome paſſages of ſcripture, ſaying, Have ye never read. (*Gen.* i. 27.) that in the creation of *Adam* and *Eve*, the firſt parents of mankind, God made them male and female, one male for one female; and ſaid, (*Gen.* ii. 24.) *Therefore ſhall a man leave his father and mother*, the relation between a man and his wife being nearer than that between parents and children, and *ſhall* adhere *to his wife;* and *they two ſhall be* accounted of, as if they were but one body, as the firſt pair really were, before the woman was created out of the man, one part of whom is not to be ſeparated from the other?

6 Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let not man put aſunder.

6 Since therefore God, anſwerable to the firſt formation of the two ſexes, has, by the primitive inſtitution of marriage, ſo cloſely united them together, as that they ſhould be accounted no more two, but, as it were, one body; let no ordinance of man ſeparate them from each other, whom God has joined by ſuch a ſtrict bond.

7 They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away?

7 The *Phariſees* anſwered, If this be ſo, why did *Moſes* in the law order, that a man ſhould give his wife a bill of divorce, and diſmiſs her?

8 He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo.

8 Jeſus replied, *Moſes* did not *command*, he only, by a judicial or political law, for reaſons of ſtate, permitted you, of the *Iſraelitiſh* nation, on ſome accounts, to put away your wives, exempting you from civil puniſhment in caſe ye did ſo; and there was a ſort of neceſſity for this, to prevent greater miſchief, becauſe of your hard-heartedneſs againſt the wives, whom your fierce, malicious, and ſtubborn tempers, when

when once prejudiced againſt them, would have prompted you to abuſe, and even murder in your wrath, if *Moſes*, in compaſſion to them, and for preventing your ſin, had not thus ſuffered you to divorce them: But there was no ſuch allowance from the beginning, in the original conſtitution of the law of marriage.

9 And I ſay unto you, Whoſoever ſhall put away his wife, except *it be* for fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away, doth commit adultery.

9 And as I am come to take away hardneſs of heart, and to give an heart of fleſh; to rectify mens manners, and reſtore things to their primitive inſtitution: I ſay unto you, Such divorces, on trivial occaſions, ſhall be permitted no longer; but, from this time forward, whoſoever ſhall put away his wife, except it be on account of her having played the harlot, in direct contradiction to matrimonial rights, (ſee the note on *Mat.* v. 32.) and ſhall marry another woman, will, in reality, commit adultery by that new contract; and he, that marries ſuch a divorced woman, ſhall be deemed guilty of adultery with her likewiſe.

10 His diſciples ſay unto him, If the caſe of the man be ſo with *his* wife, it is not good to marry.

10 This being heard by Chriſt's diſciples, ſeemed an hard ſaying to them, who had been always taught another ſort of doctrine by the *Scribes;* and therefore they afterwards ſaid to him, when he was with them alone in a houſe, (*Mark* x. 10.) If a man may not put away his wife for any other cauſe than her having violated her chaſtity, the unhappineſs of a marriage-ſtate muſt be ſo great, that we think it is beſt for one to live ſingle all his days.

11 But he ſaid unto them, All men cannot receive this ſaying, ſave *they* to whom it is given.

11 But he anſwered, However true that may be in ſome circumſtances of things; yet every man cannot live unmarried with ſatisfaction to himſelf, and without ſin; and none can do it, except ſuch as have received the gift of chaſtity from God, of which number there are but few.

12 For there are ſome eunuchs, which were ſo born from *their* mother's womb: and there are ſome eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themſelves eunuchs for the kingdom of heaven's ſake. He that is able to receive *it*, let him receive *it*.

12 For ſome have the gift of continence by means of the natural temper and conſtitution with which God has formed them from the birth, whilſt others are wickedly maimed by the unnatural violence of cruel men; and others, through divine grace, ſubdue their inclinations to marriage by a voluntary and religious determination of their own minds, that they may have leſs incumbrances in life, and fewer diſtractions and hindrances in the ſervice of God; and ſo may the better attend to the things of the Lord, as Chriſtians, or as miniſters in his kingdom: And though all are not enabled to come up to this, and none are to be forced to it; yet if any one has received this gift from God, let him improve it as a bleſſing, when, all things conſidered, it may be beſt for him to live ſingle.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

13 After this, (τα βεφη, *Luke* xviii. 15.) some infants of the believing *Jews* were brought to him, not to be cured of any distemper, but that he might lay his hands upon them, and pray over them, in order to his imparting some spiritual blessing to them: (see the note on *Mark* x. 13.) But (δε) the disciples thinking, that, if such a practice were encouraged, it would be too troublesome to their Lord, since, for the same reason, abundance of children might be perpetually crowded in upon him, wherever he went; they began to reprimand those that brought them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

14 But Jesus observing it, was much displeased with his disciples for attempting to keep them out of the way of his blessing, (*Mark* x. 14.) and said, Let young children be brought to me, and do not go about to hinder them; for these, as well as grown persons, are subjects of the gospel-kingdom, which I am come to set up in the world †, and have an interest in its privileges and blessings.

15 And he laid *his* hands on them, and departed thence.

15 And then, to shew his love and tenderness, and to confirm their privileges, he, according to an ancient rite of the *Jewish* church in benedictions, laid his hands upon them, and blessed them, (*Mark* x. 16.) and having done this, he went away from that place.

16 And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life?

16 And as he was passing along, (*Mark* x. 17.) behold a hopeful young man of figure and estate, who was a ruler! (*Luke* xviii. 18.) He, having conceived a favourable opinion of Christ, came to him, and addressed him in such respectful language as the *Rabbies* of that age were fond of, saying. Good master, whom I esteem as a teacher sent from God, I beg you would please to tell me what works of righteousness I must do to obtain everlasting life.

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

17 Jesus answering, said unto him, Why do you, who think me to be no more than a mere man, call me, in this emphatical manner, good; since there is none to whom this title, in an absolute sense, belongs, but God, and all goodness comes from him? However, as to your question about doing some works of righteousness to give you a right to eternal life ‡, if

NOTES.

† It seems evident, that Christ's principal meaning here, was not that the subjects of the gospel kingdom are like little children for their temper and qualities, though he took occasion from hence to add an instruction of this nature about it, *Luke* xviii. 17.; for this could be no more a reason why their children, rather than lambs or doves, should be brought to him to be blessed: But he plainly intimates, that their covenant-interest, and visible church-membership, should be continued under the gospel-state; and that therefore they ought to be recommended and devoted to him; which makes his reasoning on this head clear and just.

‡ I take the design of the young man's questions, and Christ's answers, all along in

if you would obtain it by your own doings, you must perfectly keep the commandments of God.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

18, 19 The young man replied, What are the commandments that you mean? Jesus, to convince him of his defect, even in the duties of the second table, instanced only in them, saying, You, having been brought up in the *Jewish* religion, know the commandments of the moral law, (*Mark* x. 19.) which are such as these: Thou shalt not do any murder; Thou shalt not commit adultery; Thou shalt not steal, cheat, or defraud any man; (*Mark* x. 19.) Thou shalt not bear false witness against thy neighbour; Thou shalt honour thy father and mother; and, to sum up all in a few words, Thou shalt love thy neighbour as thyself.

19 Honour thy father and *thy* mother; and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

20 The young man, judging of these precepts according to the loose interpretations of the *Jewish* doctors, and supposing he should obtain Christ's approbation, said, These are very easy duties, and I have observed every one of them from my childhood up, as long as I can remember; I am therefore safe enough for eternal life: What can there be wanting in me, after all this, to hinder my obtaining it? Is there any thing more that you would enjoin upon me? If so, I am ready to do it.

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

21 Jesus, to convince him of his great mistake as to what he had done, and of his insufficiency as to what he could further do, put him upon giving a proof of his compliance with the great command of *loving his neighbour as himself*, saying, If you would be indeed as perfect as you vainly conceit yourself to be, and as the law of God requires, in some peculiar circumstances, relating to your neighbour's good, go now and sell your estate, and give it all away to the poor in these days of pressing necessity: And if, only by this single instance, you prove the sincerity of your love to fellow creatures as to yourself, I assure you of a treasure in heaven; then come again and follow me, as my disciple and my servant, and I will further instruct you into the way to eternal life, and conduct you safely to it.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

22 But when the young man heard this, he thought it a hard saying, and went away from the only Saviour, with a heavy heart, and with great vexation of mind, to think that this must be a parting point between heaven and him: For he was

NOTE.

in this discourse, to proceed upon what may be expected, according to the terms of the covenant of works, to give a title to eternal life, otherwise Christ's answer seems hardly reconcileable to his doctrine of the necessity of faith in himself for that purpose; and therefore I have chosen this, rather than the more usual way of interpreting it.

very rich, and could by no means bear the thoughts of giving up all he had for Christ and future happiness, but really preferred the riches of this world to all the blessings of the other.

23 Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

23 Then Jesus took this occasion to say to his disciples, How strong are the temptations of earthly riches! I assuredly tell you, that it is a very difficult thing for a man, who abounds in wealth, and whose heart is taken up with it, to be a true subject of the kingdom of grace here, and to arrive at the kingdom of glory hereafter.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

24 And, that ye may take the more notice of it, I say unto you again, The love of this world's treasures, to the placing of one's happiness in them, (*Mark* x. 24.) is so exceedingly ensnaring, that it makes the difficulty of such a rich man's being a true disciple to me, and of his getting safe to heaven, greater than can be imagined; yea, than a camel's going through the eye of a needle, or than a needle's being threaded with a thick cable-rope†.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

25 The disciples, upon hearing this, seemed to be extremely surprised, and cried out, Who then among mankind can be saved, since many of them are rich, and most of them desire riches, and all will find something or other in this world to engage their hearts, and hinder them in their way to heaven?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

26 But Jesus, looking with earnestness and compassion upon them, under their consternation and fear, said, Such indeed is the corruption of mankind, and their addictedness to this world, that going on therein is inconsistent with salvation; and it is altogether impossible for any man, by the power of nature, to make an effectual change upon himself, or for one of them to make it upon another; but it is not impossible to the almighty grace of God to turn even the most rich and worldly-minded sinner to himself, and carry him through all temptations to eternal life.

27 Then answered Peter, and said unto him, Behold, we have forsaken all and followed thee: what shall we have therefore?

27 Then *Peter*, answering, said to him, Behold what an effect this grace has had upon us! Though we were not rich in this world; yet have we forsaken all that we had, which was as much to us as riches are to others; we have cheerfully left our livelihood, and dearest relations and enjoyments, to follow thee through all difficulties, wants, and dangers;

NOTE.

‡ Καμηλος. The word here used is observed by some to signify a *cable*, as well as a *camel*, which seems to make the metaphor more natural: But others tells us, that a camel's or an elephant's passing through the eye of a needle, was a proverbial expression of something extremely difficult, if not impossible, in the ordinary course of things.

gers; and all our expectations are from thee: What then wilt thou pleaſe to beſtow upon us? We truſt thou wilt make it worth our while; but how?

28 And Jeſus ſaid unto them, Verily I ſay unto you, That ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.

28 Jeſus ſaid unto them, I aſſuredly tell you, That as ye, my apoſtles, have gone through the work of regeneration * yourſelves, and have attended me to ſubſerve the deſign of my kingdom which I am ſetting up for the reformation and recovery of others; ſo ye ſhall bear a part in the honour and bleſſedneſs hereafter to be revealed: When I, the Meſſiah, ſhall be inthroned in glory at the Father's right hand; ye, immediately thereupon, ſhall be endued with power from on high, and ſhall preach my goſpel with authority, and with mighty ſigns and wonders to confirm it: When I ſhall appear in my glory for the deſtruction of *Jeruſalem*, your predictions about it ſhall be accompliſhed, and your characters and commiſſions ſhall be vindicated: When the *Jews* ſhall be called again in the laſt days, your doctrine ſhall be the means of their converſion, which will be as life from the dead: And when I ſhall come to judge the world, ye ſhall have the honour of ſitting upon twelve ſeats next my throne; and however the twelve tribes may treat you now, they ſhall all be brought before you then, as aſſeſſors with me in judgment, to ſee and approve the ſentence, which I ſhall paſs upon them, according to my goſpel diſpenſed by you; and as ye ſuffer with me in this world, ye ſhall be glorified together with me in the next

29 And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my name's ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting life.

29 And as to all the reſt of my true diſciples, as well as you, whoever they be, that, for my ſake and the goſpel's, ſhall ſuffer any loſſes in their temporal intereſts and enjoyments; whether they be deprived of their worldly ſubſtance and eſtates, in houſes or lands; or of their deareſt relations, ſuch as brethren, ſiſters, fathers, mothers, wives, or children; becauſe they choſe rather to part with them, than with me: All theſe ſhall have, in this preſent life, what is an hundred times better for them, in inward contentment and divine conſolations and hopes, and many times in outward friends and ſupplies too, which God will, in his providence, raiſe up to them; and what crowns all is, that they ſhall, at length, inherit everlaſting life.

30 But

NOTE.

* As παλιγγενεσια, *the regeneration*, may relate either to the renewing work of grace, or the glorious reſtitution of all things, and may be referred either to the former or latter part of the ſentence, I have taken both into the paraphraſe, and given it as wide a ſcope as I appprehend the nature of things will bear; and the reader may obſerve, that I generally chuſe the like method in other places.

30 But many *that are* firſt, ſhall be laſt; and the laſt *ſhall* be firſt.

30 But that all this may be looked upon as a reward, not of merit, but of grace; many of the *Jews*, who have the firſt goſpel-calls, and ſtand faireſt in outward appearance and viſible privileges, ſhall be rejected for their unbelief; and many of the *Gentiles*, who are now ſtrangers to the covenant of promiſe, and will be called laſt, ſhall be admitted, through faith, to all the bleſſings of the kingdom of grace and of glory: And † even many of thoſe *Jews*, who ſhall be firſt effectually called in order of time, ſhall be, in point of honour, as thoſe who ſhall be called laſt; and many of the *Gentiles*, who ſhall be brought to believe in me, in order of time, after them, ſhall be advanced to honours as high, or higher than theirs.

RECOLLECTIONS.

How indefatigable was our bleſſed Lord in doing good wherever he came! how prudent in his conduct to avoid ſnares and dangers! and how careful to maintain and perpetuate every divine inſtitution, and particularly in what relates to the chaſtity of the marriage-relation, and to the ſpiritual rights and privileges of the children of the covenant! Theſe ought to be preſented to him, that he may own and bleſs them: And how diſpleaſing is it to Chriſt, for any of his diſciples to go about to exclude them from their place in his kingdom, or to hinder their being brought to him in the goſpel-ſtate, that they may receive the tokens of his favour to them! Marriage is an ordinance of God, free to all, as prudence and inclination may direct; and however ſome may abſtain from it with ſafety and advantage, yet this is not a gift given to all, and none are to be forced into vows againſt it; and when once it is contracted, nothing but adultery or death can lawfully break the matrimonial bond; nor will the civil magiſtrate's divorce, for other reaſons, acquit the conſcience from ſin againſt God. How unable are we to keep any of God's commands, as we ought, without defect! And if we muſt have a perfect righteouſneſs to entitle us to life, where ſhall we find it but in Chriſt? But, alas! many that compliment him, have very low thoughts of him, who is good, and doeth good, and who only can bring us into the way to eternal happineſs; and they who do not ſee his excellence, and their own need of him, are naturally prone to imagine that they can obtain ſalvation by their own doings: But if any think themſelves capable of this, they might ſoon be convinced of their dangerous miſtake, were they put to the trial of their obedience in inſtances that lie moſt oppoſite to their natural inclinations and ſecular intereſts. Alas! what ſnares and temptations are the riches and the love of this world, to hinder us in our duty and in our way to heaven! Nothing but almighty grace can give an effectual turn to the heart, and overcome the difficulty: And whoever is hereby brought to deny himſelf, and ſuffer temporal loſſes for Chriſt, ſhall find a rich amends in his bleſſing here, and eternal life with the higheſt honours in his preſence for ever. But whether we be firſt or laſt in partaking of goſpel-benefits, it is according to the riches of God's grace.

NOTE.

† I think both theſe interpretations may be taken in, to comport with the diſcourſe of the following chapter, which is an enlargement upon this verſe, and ſets out God's ſovereign and yet righteous rejection of ſome, and equal vouchſafement of his bleſſings to others, among whom we might have thought he would have made a difference.

CHAP.

CHAP. XX.

The parable of the labourers in the vineyard, 1,—16. *Christ's prediction of his own death and resurrection,* 17,—19. *The petition of the mother of two disciples, and Christ's answer and discourse upon it,* 20,—28. *And his curing two blind men,* 29,—34.

TEXT.

FOR the kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a-day, he ſent them into his vineyard.

PARAPHRASE.

NOW, that what hath been ſaid, about the firſt being laſt, and the laſt firſt, is no way inconſiſtent with rules of righteouſneſs, may be learnt by a plain ſimilitude. "For the diſpenſation of grace, in the goſpel-kingdom, is like the management of a certain maſter of a family, who went out early in the morning to hire labourers into his vineyard; and, agreeing with them for a penny a-day, he ſet them about his buſineſs there:"—So † God called the *Jews* to faith and repentance, in the beginning of the goſpel-diſpenſation, by the miniſtry of *John the Baptiſt*, of Chriſt himſelf, and of his apoſtles in their firſt miſſion to the loſt ſheep of the houſe of *Iſrael:* And ſome of them were called in the younger part of life, with propoſals of ſpiritual and eternal bleſſings for their encouragement; and they thereupon profeſſed to come into the church, and give themſelves up to the Lord.

3 And he went out about the third hour, and ſaw others ſtanding idle in the market-place,

4 And ſaid unto them, Go ye alſo into the vineyard; and whatſoever is right, I will give you. And they went their way.

5 Again he went out about the ſixth and ninth hour,

3, 4, 5 "The maſter afterwards went out about the third hour, and then about the ſixth and ninth hours; and finding others, who ſtood idle in the market, like perſons that waited there for employment, he bid them go into his vineyard, promiſing that they ſhould have a ſufficient recompence; and they accordingly went:"—So the *Jews* continuing to neglect Chriſt and the goſpel, though they were full of expectation that the Meſſiah would appear about that time to ſet up his kingdom, God again called them by Chriſt's ſending out the ſeventy diſciples, as well as the apoſtles, during the time of his abode upon earth; and after his reſurrection, his

NOTE.

† Some ſuppoſe, that *early in the morning*, and the *third*, the *ſixth*, the *ninth*, and the *eleventh hours*, which ſignify nine o'clock in the morning, noon, three, and five o'clock in the afternoon, relate to the times of the firſt promiſe, and afterwards of *Abraham* and *Moſes*, and then of the prophets, and laſt of all of Chriſt and his apoſtles: But as the kingdom of heaven, repreſented in this parable, ſignifies the goſpel-ſtate, I rather take them all to relate to the ſeveral periods of its diſpenſation, and the various commiſſions for preaching it, firſt to the *Jews*, and afterwards to the *Gentiles:* And though this parable ſeems to relate primarily to the different ſeaſons of God's calling the *Jews* and *Gentiles* by the goſpel, and to the ſovereign diſtributions of his grace to one and the other of them; yet it is moſtly applicable to all perſons, wherever the goſpel comes, in every age, and to every period of a man's life.

hour, and did likewiſe.

his meſſengers were ſent out again with a further commiſſion to preach the goſpel, firſt in *Jeruſalem* and *Judea*, and then to the *Jews* of the diſperſion, before they went to the *Gentiles;* and, at theſe ſeveral ſeaſons, many came in, and made a profeſſion of Chriſt's name, ſome of which were called in their youthful days, others in their middle age, and others in the decline of life.

6 And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle?

6, 7 " Laſt of all, about the eleventh hour, the maſter found others ſtanding idle, and expoſtulated with them for ſquandering away all their time; and when they ſaid they had nothing to do, he bid them go into the vineyard, promiſing them a proper reward:"—So at laſt God ſent the goſpel, by the miniſtry of the apoſtles, and others of his ſervants in that and after-ages, to the idolatrous *Gentiles*, who had for many generations gone on in ignorance, walking in their own ways; and they were turned from idols to ſerve the living and true God, upon the encouragements therein ſet before them; and ſome were called in old age, after they had waſted the greateſt part of their lives in ſtupidity and in ſin.

7 They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard; and whatſoever is right *that* ſhall ye receive.

8 So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt.

8 " Now when the day was finiſhed, the maſter ordered all the labourers to be called, that they might receive their reward, beginning with them who came in laſt, and ſo on to the firſt:"—So at God's compleating the ſettlement of the kingdom of grace, he will ſhew the riches of his mercy to the *Gentiles*, and to them who were called laſt; and in the evening of life, or at death, and in the evening of the world, or at judgment, they ſhall receive the bleſſing of eternal life, as well as the *Jews*, and ſuch as were called firſt.

9 And when they came, that *were hired* about the eleventh hour, they received every man a penny.

9, 10 " And when they, who came laſt into the maſter's ſervice, received a penny, they, who were ordered to go firſt into the vineyard, expected to receive more, but were diſappointed:"—So when the *Gentiles*, and they who were called laſt, were admitted to all the privileges of the covenant here, and entitled to the gracious reward of eternal life which they ſhall receive hereafter; the *Jews*, and they who were called firſt, knowing this, imagined that their privileges and their glory ſhould be ſtill greater; but found themſelves miſtaken, they being to receive no more than the others.

10 But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a penny.

11 And when they had received *it*, they murmured againſt the goodman of the houſe.

12 Saying, Theſe laſt

11, 12 " And when they, that firſt entered upon their maſter's work, found they were to have no more, they murmured againſt him, becauſe they who came in laſt, and laboured but one hour, received as much as themſelves, who had borne the heat

last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

heat and toil of all the day:"—So the *Jews*, who had been the ancient people of God, and were first called, and valued themselves upon their external privileges and performances, murmured at the *Gentiles* being made fellow-heirs with them of all the privileges of the gospel, and of all the blessings of salvation; because they thought the advantages and glories of the Messiah's kingdom ought to have been confined to themselves, or at least bestowed in a more ample manner upon them than upon the *Gentiles*.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

13, 14, 15 "But the master answered one of these murmurers, saying, Friend, why is this complaint? I have done you no wrong: Have I not performed my agreement with you? Take, therefore, what belongs to you, without grudging at the favour I show to others; for I will give as much to the last as to the first; and have I not a right to dispose of mine own property as I please? Why, then, should you be envious, because I am bountiful?"—So God reproves the complainers against his dispensations of mercy, and vindicates his own right, in freely disposing of gospel-blessings, according to his sovereign will, saying, How good and kind soever I am to others, I do no injury to you; ye cannot claim more than I have given you; and ye ought not to envy others. My favour is free, my gifts are entirely at my own disposal, I am debtor to none, and will leave no room for any to complain; but will have mercy on whom I will have mercy: And as I delight to glorify the exceeding riches of my grace, I will do it to such persons, and in such ways and degrees, as seem good in my sight. What! shall I not do as I please with mine own? How unbecoming is it, that ye should be offended, because I am so exceedingly gracious, even beyond all appearance of desert.

16 So the last shall be first, and the first last: for many be called, but few chosen.

16 Thus, as was said, (chap. xix. 30.) many of those, who, like the *Gentiles*, are called last, and have the least pretence to be regarded, shall be admitted to all the privileges and blessings of the kingdom of grace and glory as well as those who, like the *Jews*, were called first, and bid fairest for pre eminence: And they who, from a high conceit of their own merit, murmur against, and cannot be reconciled to those sovereign dispensations of forfeited goodness, excludes themselves from its saving benefits; while others, who appear to be still more unworthy, shall be partakers of them†: For many are

NOTE.

† This latter part of the verse being brought in as a reason of what was said in

are externally called, by the miniſtry of the word, and made members of the viſible church; but there are, comparatively, few that are choſen of God to eternal life, and effectually called according to his purpoſe.

17 And Jeſus going up to Jeruſalem, took the twelve diſciples apart in the way, and ſaid unto them,

17 After theſe things, Jeſus, knowing that the time of his ſufferings drew nigh, ſet out for *Jeruſalem*, with the twelve apoſtles, to celebrate his laſt paſſover there; and, as they were in the way, he privately reminded them of what he had told them, once and again before, would befal him; and added ſome further particulars about it, ſaying,

18 Behold, we go up to Jeruſalem, and the Son of man ſhall be betrayed unto the chief prieſts, and unto the ſcribes, and they ſhall condemn him to death,

18 We are now going up to *Jeruſalem*, and I would have you obſerve, that this will be my laſt journey thither; for the time draws nigh, in which I, the Meſſiah, ſhall be treacherouſly betrayed into the hands of the chief prieſts and *Scribes*, who will take this opportunity of apprehending and proſecuting me with malice and fury, till they procure an unrighteous ſentence for condemning me to death.

19 And ſhall deliver him to the Gentiles, to mock, and to ſcourge, and to crucify *him:* and the third day he ſhall riſe again.

19 And they will deliver me into the hands of the *Roman* governor, and his ſoldiers, to be derided, crucified, and inſulted, abuſed, and beaten with rods, (ſee the note on chap. xxvii. 26.) and at laſt, to be put to the painful and ignominious death of the croſs, as if I were the meaneſt of ſlaves, and the vileſt of malefactors; and, for your comfort I add, that, on the third day, I ſhall riſe again from the dead.

20 Then came to him the mother of Zebedee's children, with her ſons, worſhipping *him*, and deſiring a certain thing of him.

20 Then ‡ *Salome*, the wife of *Zebedee*, came to him with her two ſons, *James* and *John*, (chap. x. 2.) and imagining, that, after the riſing again which he ſpake of, he would ſet up a temporal kingdom, with great majeſty and glory on the earth, ſhe fell down before him, and worſhipped him, earneſtly begging that he would grant her a certain requeſt, on the behalf of thoſe her two ſons, they alſo joining in the petition with her. (*Mark* x. 35.)

21 And he ſaid unto her, What wilt thou? She ſaith

21 He, knowing their ambitious deſign, ſaid to her, What is the petition that you would offer? She told him it was, that, ſince he had ſpoken of the

NOTES.

in the former, ſeems naturally to intimate, that by *the laſt* being *firſt*, and *the firſt laſt*, our Lord meant not only, that the *Gentiles* ſhould be made equal, in goſpel-privileges and bleſſings, to the *Jews;* but that many, who were moſt likely, in human view, to be made partakers of them, ſhould fall ſhort, through ſelf-conceit and unbelief; while others, who were much more unlikely, ſhould obtain them through faith, according to the ſovereign diſpoſals of God's grace.

‡ That this was *Salome*, appears by comparing *Mat.* xxvii. 56. with *Mark* xv. 40; and ſhe may be ſpoken of as the mother of *Zebedee*'s children, either becauſe he was dead, or was not a conſtant follower of Chriſt, as ſhe and her ſons were.

ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom.

the twelve apoſtles ſitting on twelve thrones, (chap. xix. 28.) thoſe two ſons of hers, who were his conſtant and favourite diſciples, might, at the opening of his kingdom, be admitted to the higheſt places of honour, and be next in authority to himſelf, like perſons ſitting, one at his right hand, and the other at his left.

22 But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able.

22 But Jeſus, turning to her two ſons, replied, Ye are much miſtaken about the nature of my kingdom, which is not of this world; nor will it gratify your carnal ambition, according to your vain expectations; ſufferings here being the way to its dignities and honours hereafter. If, therefore, ye would be partakers of its glory, think ſeriouſly with yourſelves, whether ye are able to drink of the cup of trembling which I muſt drink of, and to be baptized with the ſorrowful baptiſm which I muſt be baptized with by my ſufferings? They readily anſwered, with little thought, but with a great deal of vanity and ſelf-confidence, We are ready to ſuffer every thing that can befal us, for obtaining the honours of thy kingdom.

23 And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but *it ſhall be given to them*, for whom it is prepared of my Father.

23 Jeſus replied, Ye ſhall indeed be called to ſuffer terrible perſecutions, reproaches, and diſtreſſes, after my example, and for my ſake, in your way to my kingdom of glory: (ſee the note on *Mark* x. 39.) But as to the chief honours there, ſuch as ſitting next to me at my right hand and my left, theſe are already diſpoſed of in God's eternal counſels, and are put into my hands to confer them, not according to any private will of my own, but according to his purpoſe, who *hath given me power over all fleſh, that I ſhould give eternal life to as many as he has given me;* (John xvii. 2.) ſo that theſe honours are not mine to give, († αλλ' οις ητοιμασται) ſave only to them for whom they have been prepared by my Father, in his appointments, before the foundation of the world.

24 And when the ten heard *it*, they were moved with indignation againſt the two brethren.

24 Now, when the other ten apoſtles heard the ambitious requeſt of theſe two brethren, and Chriſt's reply to it, they were filled with envy and reſentment againſt them, for endeavouring to get a pre-eminence in the Meſſiah's kingdom, which they thought they had as good a claim to as either of them.

NOTE.

† The particle (αλλα) is ſometimes uſed exceptively, as in *Mark* ix. 8. compared with *Matt.* xvii. 8.; and the *Syriac* verſion very juſtly renders theſe words, without the ſupplement in our tranſlation, *Unleſs to thoſe for whom it was prepared*, &c. See *Blackwall's* Sacred Claſſics, vol. i. p. 24.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

25 But Jesus, seeing that the same carnal ambitious temper worked in them all, called them together, and, with great meekness and gentleness, reproved them, saying. All this is quite wrong: Ye know, indeed, that the princes of this world, the kings and emperors among the *Gentiles*, have a mighty thirst after dominion and power over their subjects, and over one another; and they among them who have the strongest arm, exercise authority over the rest.

26, 27 But it must not be thus among you in my spiritual kingdom. the nature and design of which are contrary to those of the kingdoms of this world: If any, therefore. would be truly great and honourable under me, let him humble and deny himself, and labour to promote the spiritual interests of others; and if any among you desire to have pre-eminence above the rest, let it not be by lording it over God's heritage, but by condescending to the meanest services for their soul's benefit, and by serving one another in love.

28 Herein take me. the Messiah, for your pattern, who came into this world, not to take upon me temporal state and dominion, or to be served with pomp and grandeur; but to submit to the most self-abasing offices, in doing good to the souls and bodies of men, and to lay down my own life at last, (λυτρον αντι πολλων) as a price of redemption for as many of them as the Father has given me, by dying in their room and stead, that they may be delivered from sin and slavery, from the curse of the law, and the wrath of God.

29 Upon this, Jesus and his disciples went forward to *Jerusalem;* and, passing through *Jericho* in their way thither, (see the note on *Luke* xviii 35.) a great multitude of people followed him, as they used to do wherever he went.

30 And behold a wonderful instance of his power and compassion! There were two blind men, sitting on the side of a public road to ask relief; one of whom was a noted beggar, whose name was *Bartimeus;* (Mark x. 46.) and when they heard, from some of the company, that Jesus, who had wrought so many miracles, was then going by, they joined in their request for a cure, crying out, with great earnestness, and faith in his power and goodness, O Lord, thou Son of *David*, whom we believe to be the true Messiah, and both able and ready to help and save the miserable, we beseech thee extend thy mercy to us.

31 But

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

31 But (δε) the multitude chid them for making such a noise, and bade them hold their peace, and not disturb him, who seemed to take no notice of them: However, instead of being silent, they cried out with still more vehemence and fervour, O Lord, thou expected Messiah, we greatly need the mercy which thou art come to bestow, and earnestly beg that thou wouldest please to have compassion upon us

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

32 Then Jesus stopped; and, for the encouragement of their faith, ordered them to be brought to him: And, when they came near, he asked them, What mercy it was that they desired he should shew them, whether they wanted an alms, or a cure from him, or what else? thereby giving them an opportunity to make known their particular request, and an intimation of his readiness to answer it.

33 They say unto him, Lord, that our eyes may be opened.

33 They immediately replied, Lord, the mercy we want, and humbly beg of thee to grant, is, that, according to thy greatness and goodness, and according to our distressing necessity, thou wouldest restore sight to us who are blind.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

34 And they no sooner asked but received; Jesus extended his mercy toward them, according to their faith; and, upon his touching their blind eyes, they, by a mere act of his sovereign power and will, recovered their sight in an instant, and went along with the company after him, to testify their gratitude, love, and praise, and to receive still further blessings from him.

RECOLLECTIONS.

How free and sovereign is the grace of God! The most unlikely are effectually called; and that sooner or latter, according to his good pleasure; and the latest convert shall have all the privileges of the gospel-state, and the reward of eternal life, as well as the earliest, whilst others, who seemed to stand fairer for it, drop short of it. It is indeed a reward, because it is given, according to the promise, after our work is done upon earth, and because it is a rich amends for all our labour and sufferings for Christ but it is a reward of grace, which God bestows, as he pleases, upon his chosen, for whom it is prepared in his eternal decrees. He herein leaves no room for others to complain, since he does them no wrong; but every mouth of proud boasters, and captious murmurers, shall be stopped. And, blessed be God, while there is life, there is hope for every sinner, especially for those that have not all their days before neglected the means of grace: But there is no encouragement for such as sit under the gospel, to defer their repentance, in hopes of being called at the eleventh hour; and as soon as the twelfth hour comes, or the day of life is ended, there remains no more hope for ever. How earnestly should we beg, that Christ would open the eyes of our minds, before it be too late; that he would shew us the worth, and our need of spiritual blessings, and the way of obtaining them through faith in him, who freely gave his life a ransom for many! And if for *many*, why not for *me?* It surely is for me, if I am brought to receive the Lord Jesus as the only sacrifice for my sins, to depend on him as able and ready to save me, and to make him my example: If I prefer spiritual to temporal blessings,

bleſſings, and ſeek to excel in humility and uſefulneſs, in every great and good work, inſtead of thirſting after power and fame; and if, having ſat down and counted the coſt. I reckon upon the croſs as well as the crown, and am made willing to follow Chriſt through ſufferings to glory.

CHAP. XXI.

Chriſt's public entry into Jeruſalem, 1,—11. *His driving the traders out of the temple*, 12,—16. *His curſing the barren fig-tree*, 17,—22. *His ſilencing the* Jews, *by an appeal to* John's *baptiſm*, 23,—27. *His reproof to them, by the parable of two ſons*, 28,—32.; *and by the parable of the vineyard let out to huſbandmen*, 33,—46.

TEXT.

AND when they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples,

2 Saying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her; looſe *them*, and bring *them* unto me.

3 And if any *man* ſay ought unto you, ye ſhall ſay, The Lord hath need of them: and ſtraightway he will ſend them.

4 All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt the fole of an aſs.

PARAPHRASE.

NOW when our Lord and his diſciples drew near to *Jeruſalem*, and were come over-againſt *Bethphage*, which lay between that city and the mount of *Olives*, Jeſus knowing that, at the approaching paſſover, he, as the true paſchal lamb typified by that ordinance, muſt be *ſacrificed for us*, (1 Cor. v. 7.) determined to make a public entry into *Jeruſalem*, as an emblem of the higher honours of the kingdom that he ſhould riſe to from the dead: And, in order thereunto, he ſent two of his diſciples into the adjacent village, ſaying, at your arrival thither, you will find an aſs tied with her foal, which has never been backed; (*Mark* xi. 2.) untie, and bring them to me, that I may make ſuch uſe of them as ſeems good in my ſight.

3 And if any one ſhould find fault with you for attempting to looſe and lead them away, Tell him that your Lord and Maſter wants them, for a ſpecial purpoſe, at this time: And, as ſoon as he hears this, his heart ſhall be inclined to let you bring them along with you.

4, 5 Jeſus purpoſely did all this with a view to ſome ancient prophecies of the Meſſiah, that they might be punctually fulfilled in him; as particularly thoſe in *Iſa.* lxii 11. *Say ye to the daughter of Zion, Behold, thy ſalvation cometh;* and Zech. ix. 9. *Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: Behold, thy King cometh unto thee; he is juſt, and having ſalvation; lowly, and riding upon an aſs†, and* (or *even*) *upon a colt the fole of an aſs.*

6 The

NOTE.

† Chriſt rode on an aſs, as the judges and kings of *Iſrael* did till *Solomon*'s time: And, ſuitable to his character, he herein appeared, not in the pomp and pride of chariots and horſes, which God had forbid to the kings of *Iſrael;* but rode

6 And the diſciples went, and did as Jeſus commanded them.

6 The two diſciples accordingly went into the village, and, managing juſt as Jeſus had commanded, found every thing fell out exactly as he had foretold it would.

7 And brought the aſs, and the colt, and put on them their clothes, and they ſet *him* thereon.

7 And they brought the aſs with the colt, and, putting their garments upon one of them ‡, *viz.* the colt, (*Mark* xi. 7.) they afterwards ſet Jeſus on the clothes, which they had ſpread upon it. that he might ride, with humble triumph, to *Jeruſalem.*

8 And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed *them* in the way.

8 And as he rode along, an exceeding great multitude attended him, many of which ſpread their clothes, like carpets, in the way, for him to ride upon *; others cut off boughs of trees, and ſtrewed them on the ſides of the road, as the people uſed to do when kings and emperors made their triumphal entrance into a city; and great numbers met him from *Jeruſalem*, carrying palms in their hands, (*John* xii. 13.) as they were wont at the feaſt of tabernacles.

9 And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of David: bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt.

9 And † the great crowds, that went before and behind, ſhouted with loud acclamations of joy, and ſaluted him, ſaying, as at their feaſt of tabernacles, *Hoſannah to the Meſſiah of David's race; ſave now, we beſeech thee, O Lord:* (Pſal. cxviii. 25, 26.) We ſing theſe honours to our Saviour and our King, the Sent of God, who comes in the name of the Lord to bleſs us: May all proſperity attend him and his kingdom in the higheſt degree; may his throne be exalted above every other throne; may he be extolled in our higheſt praiſes; may the holy angels join their ſongs with ours; and may all poſſible bleſſings and glory deſcend upon him, and upon

NOTES.

rode on the foal of an aſs, like *David*, the greateſt of all his anceſtors. See Dr *Sherlock* on Prophecy, *diſſert.* iv. p. 328.

‡ As all the other evangeliſts mention only Chriſt's riding upon the colt, we may ſuppoſe that the particle (καὶ) ver. 5. ſignifies, as it often does, *even*, or *to wit*, with reſpect to the colt or foal of an aſs, and that *Matthew* here put the plural for the ſingular, by a figure called *enallage of number*, as it is uſed in *Gen.* viii. 4. and xix. 29. and compare *John* xix. 29. with *Matt.* xxvii. 48.: Or elſe we may ſuppoſe the people ſpread their clothes both on the aſs and her colt, for Jeſus to take his choice; and then ſet him upon *them*, meaning the *clothes*, which they had ſpread upon the colt; or that they firſt ſet him on the aſs, and immediately afterwards on her foal, Jeſus chuſing to ride upon the foal. *Vid. Lamp.* in *John* xii. 14.

* Perhaps they hung them likewiſe on the hedges and houſes, to adorn the paſſage, and expreſs their joy.

† Our Lord reſtrained all public tokens of honour from the people till now, that he might not ſtir up the envy of his enemies, nor interrupt the courſe of his preaching, before his time; but theſe reaſons now ceaſing, he ſuffered theſe loud acclamations of the multitude, that they might be a ſtrong and public teſtimony againſt their wickedneſs, who, in four or five days afterward, would cry out, *Crucify him, crucify him.*

upon us through him; may he bleſs us from on high ‡!

10 And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

10 And when he came into *Jeruſalem*, amidſt theſe throngs and loud acclamations, and other demonſtrations of joy, the whole city was ſtrangely affected, ſome with wonder, others with envy, others with contempt, and others with ecſtaſy; and the common enquiry among them was, Who is this, that is thus cried up, and makes ſuch a ſolemn appearance amongſt us?

11 And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee.

11 And the multitude that attended him told them, This is that great prophet, who is commonly known by the name of Jeſus of *Nazareth*, of *Galilee*; and whoſe doctrine, and wonderful works to confirm it, have been ſo famous in *Iſrael*.

12 And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves,

12 Then Jeſus went, not like a temporal prince to the palace, but, like the Lord of the temple, to his own houſe, to exerciſe his authority there: (ſee the note on *Mark* xi. 15.) And when he came to the outward court, the court of the *Gentiles*, he found a great number of traders; ſome paying off bills of return from diſtant countries, for money to buy ſacrifices, and changing foreign money into half-ſhekels, which every one of twenty years old and upwards was to give as an offering to the Lord; (*Exod.* xxx. 13 14.) and he found others buying and ſelling doves and cattle for ſacrifices, under a pretence of its ſubſerviency to ſanctuary-work, and of convenience to thoſe that came from far, and could not eaſily bring ſuch things along with them: But when he ſaw that this traffic, which ought, and formerly uſed, to be carried on in the markets of *Jeruſalem*, was introduced, by the avarice of the prieſts, into the place which was conſecrated to the immediate ſervice of God, and that it was managed with extortion, he threw down the ſtalls of the money-changers, and of the ſellers of doves, and the like, and turned them all out, ſaying,

13 And ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves.

13 This place was deſigned, not for a market, but for the religious uſe of *Gentile*-proſelytes, (who might not be admitted into the inner court of the temple, to worſhip and offer up their prayers to the God of *Iſrael*,) according as it is written, (*Iſa.* lvi. 7.)

‡ Though the expreſſions recorded here, and in *Mark* xi. 9, 10 *Luke* xix. 37, 38. and *John* xii. 13. are ſomewhat different; yet they are all of a ſort: And it is eaſy to apprehend, that in ſo great a multitude all theſe forms of congratulation were uſed by ſome or others of them. *Hoſanna* is compounded of the

NOTE.

Hebrew verb הוֹשִׁיעָ, which ſignifies *ſave*, and of the particle נָא, which is a note of entreaty; and the people's uſing it, may intimate their praying for ſalvation to themſelves *by* the Meſſiah, as well as for proſperity *to* him.

7.) *My houſe ſhall be called an houſe of prayer to all people*, or nations: But ye have horribly perverted its uſe, and profaned it, by your covetous merchandiſe; ye have thereby robbed God of his honour, and made an unlawful gain of the people, which is no better than theft; and ſo, according to an ancient complaint of the prophet, (*Jer.* vii. 11.) ye have turned it into a den or receptacle of thieves. And ſuch was the divine majeſty and authority of his behaviour on this occaſion, that, notwithſtanding all the intereſt of the prieſts among the people, and all the gain which many had by this merchandiſe, their ſpirits were ſo over-awed, that none dared to oppoſe him.

14 And the blind and the lame came to him in the temple, and he healed them.

14 When the market-people were gone out, Jeſus ſtaying behind in the court of the temple, ſuch as were blind and lame came to him thither; and he honoured the holy place, and ſupported his own character, by exerting the ſame authority to heal them, by which he had purged his houſe, and baniſhed the buyers and ſellers out of it.

15 And when the chief prieſts and ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the Son of David; they were ſore diſpleaſed,

15 At this time there were children in the temple *; and even theſe, ſeeing with what majeſty Chriſt had over-awed the traders, and cured the lame and blind, joined their joyful acclamations with the multitude, crying, All hail! Hoſanna to the Meſſiah of the houſe of *David*: But when the chief prieſts and doctors of the law ſaw the glorious wonders he performed, and heard the very children admiring and applauding him, they were filled with indignation and envy, inſtead of taking conviction by it, and bearing a part in their ſong.

16 And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea; have ye never read, Out of the mouth of babes and ſucklings thou haſt perfected praiſe?

16 And they ſaid unto him, Do you hear what theſe ſilly children ſay? Surely you will not ſuffer ſuch fooliſh creatures as theſe, who underſtand nothing, to make ſuch a noiſe in crying you up. Jeſus anſwered, Yes, I hear them; and they ought not to be rebuked for proclaiming mine and my Father's praiſes, which, through envy, ye deny us: And ye yourſelves might eaſily perceive, that God has ſtirred up theſe weak inſtruments to own me as the Meſſiah, were ye but to read, and duly conſider, that the ſcripture ſays, (*Pſal.* viii. 2.) *Out of the mouth of babes and ſucklings thou haſt ordained ſtrength*: He hereby makes his ſtrength perfect in their weakneſs, and advances his own praiſe to the confuſion of thoſe that envy and reject me.

17 Then

NOTE.

* We may ſuppoſe they were playing there while the prieſts made a market-place of it; or rather were brought by their parents to worſhip there.

17 And he left them, and went out of the city into Bethany, and he lodged there.

17 Then leaving them to reflect upon all that had passed, he withdrew from their rage and fury on one hand, and from the acclamations of the people on the other; and went out of the city in the evening, with his twelve disciples, (*Mark* xi. 11.) as far as *Bethany*, which was near two miles from *Jerusalem*, (John xi. 18.) and there he lodged that night

18 Now in the morning as he returned into the city, he hungered.

18 But the next morning he returned to *Jerusalem* on his Father's business, though he knew the rage and malice of his enemies there against him; and, as he was going in the way, he being truly a man, and having had but little refreshment at his lodging, was hungry.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

19 And observing a fig-tree at a distance, (*Mark* xi. 13.) as he passed along, he went up to it; and finding that it had nothing but leaves, pronounced a curse upon it, in the hearing of his disciples, saying, As thou art barren now, so thou never shalt bear fruit again; thereby intimating to the disciples, in an emblematical manner, that the *Jewish* nation, and hypocritical, formal professors, who bring forth no fruits of righteousness, which, by their profession, pretences, and advantages, might be expected from them, should certainly and suddenly be destroyed. Accordingly the fig-tree immediately withered away, though the disciples did not just then take notice of it.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away!

20 But the next morning, as they were passing that way, they saw, and observed with wonder, that this fig tree was withered and dried up from the roots: (*Mark* xi. 20.) And they said, How amazing is it that this tree is so soon quite dead!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

21 To this Jesus answering said, As wonderful and extraordinary as this may seem to you, I assuredly tell you, that if ye have but a stedfast unwavering faith, and dependance upon me, and upon the promises of God; ye shall be enabled to do, not only things as great and surprising as this which I have done to the fig-tree, but to perform what is as much greater a wonder, as it would be for you to command this mount of *Olives*, or any other mountain, to be plucked up by the roots, and thrown into the sea; even things as great as this shall be done according to your wold.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

22 Yea, whatsoever ye shall ask with importunity in prayer, and with an unshaken faith in my name, according to the will of God, for his glory, and the confirmation of my gospel; however difficult and unlikely it may appear, your petition shall be granted.

23 Jesus

23 And when he was come into the temple, the chief priests and the elders of the people came unto him, as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority?

23 Jesus then went to the temple, and as he was preaching there, the chief priests and elders of the people, who were members of the great sanhedrim, or highest court of judicature among the *Jews*, came to him, and insolently demanded of him, saying, By what authority have you taken upon yourself to enter into *Jerusalem* in a public triumphant manner; to spirit up the huzza's of the multitude; to turn the buyers and sellers out of the temple, and overthrow their seats, and preach there day after day to the people, as if you were some great person? Pray who gave you a commission to do all these things? Have you this authority from God, or man?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

24 Jesus knowing their obstinacy, and their malicious ensnaring design in this demand; instead of returning a direct answer, wisely replied by putting another question to them, which he knew would confound them, and silence their cavils against him, saying, I also will ask you a question, which, if you will be so good as to resolve, I will tell you, even from your own words, by whose commission I do these things. What I would ask you is this:

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, of men; we fear the people; for all hold John as a prophet.

25, 26 When *John the Baptist* preached and baptized, from whence had he his warrant? Was he sent of God; or did he come of his own head, or by the authority of any man? The chief priests and elders, considering with themselves that, if they should say, He acted therein by a commission from God, Jesus would immediately reply, Why then did ye not believe the testimony he gave concerning me, as the Messiah? and so they should be confounded: And, on the other hand, considering that, if they should say, *John* came of his own head, or had his commission from man, they should provoke all the people to rise up in a rage against them, and even to stone them; (*Luke* xx. 6.) for they were universally persuaded, that *John* was a prophet sent from God: These men, therefore, reflecting in this manner, were afraid to return a direct answer one way or other.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

27 And so they chose, for once, to pretend ignorance; and replied, even contrary to the convictions of their own consciences, We do not know from whence he received his commission. Thereupon Jesus said to them, Since ye decline answering so fair and easy a question as this, ye cannot reasonably expect that I should tell you from whence I have my authority: And to what purpose should I declare it to you? For if ye are so perverse, as either not to believe, or not to own, that *John* was sent from God; ye would rather be provoked, than convinced,

vinced, by the plaineſt aſſertions I could lay down of my own divine authority.

28 But what think ye? A certain man had two ſons, and he came to the firſt. and ſaid, Son, go work to-day in my vineyard.

29 He anſwered and ſaid. I will not: but afterward he repented, and went.

30 And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I *go* ſir; and went not.

31 Whether of them twain did the will of his father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the publicans and the harlots go into the kingdom of God before you.

28, 29, 30 Chriſt having thus thoroughly ſilenced the chief prieſts and elders, without giving them any advantage againſt himſelf, proceeded to repreſent, by two parables, how God would reject them and the *Jewiſh* nation for their impenitence and unbelief, notwithſtanding all their pretences to religion, and would receive the believing penitent *Gentiles* in their ſtead, ſaying, What think ye of this parable? A certain man had two ſons, and he commanded them both to go and work a day in his vineyard: The firſt peremptorily refuſed, ſaying, I will not go and work; but afterwards he repented, and went: And the other ſeemed very forward, by making fair promiſes of ready obedience; but did not perform them.

31 Now, though both theſe were to blame; yet, which of the two do ye think was moſt acceptable to his Father? They anſwered, as common ſenſe would dictate, He that ſaid he would not go, but afterwards repented, and went. Jeſus replied, This is the very caſe between you, who make high pretences to obedience, and the very worſt of ſinners, who profeſſedly declare againſt it: Both they and you have one common Father, even the Creator of all, who has a right to every one's obedience; and they are like the firſt ſon, while ye are like the ſecond: For I aſſuredly tell you, that publicans and harlots, and ſinners of the *Gentiles*, who did not pretend to any religion, are ſooner brought to a conviction of their ſin and danger, and to faith in me, and ſhall ſooner find acceptance with God, according to the grace of the goſpel, than you, who make fair profeſſions of duty, and yet continue in impenitence and unbelief.

32 For John came unto you in the way of righteouſneſs, and ye believed him not; but the publicans and the harlots believed him. And ye, when ye had ſeen *it*, repented not afterward, that ye might believe him.

32 For *John the Baptiſt*, by his life and doctrine, proved himſelf to be a prophet ſent from God: He came to you, like one of that character, leading a holy, ſerious, and unblameable life, and calling you to repentance and faith in me, as the Meſſiah, for the remiſſion of your ſins; and yet ye, who pretend to abundance of regard to God, and to whom *John* was properly ſent, did not believe what he ſaid concerning me: But the publicans and harlots, the worſt of ſinners, whom ye rank with the heathen; yea, *Gentiles* themſelves, ſuch as the *Roman* ſoldiers, confeſſed their ſins, and believed what he preached concerning me: And even when ye ſaw how his miniſtry wrought upon them, their exam-

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ple had no good effect upon you; but still ye persisted in rejecting me.

33 Hear another parable: There was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

33 Let me give you another parable of the same import: "A certain master of a family planted a vineyard, hedged it in, and dug a trench for a wine-press; he likewise built a tower for the vine-dressers to dwell in, and to watch the vineyard; and letting it out to husbandmen, travelled into a far country:"—So God formerly planted his church among the *Jews*, furnishing it with every thing necessary for its fruitfulness, ornament, and defence: He encompassed it about with his special care and protection; honoured it with his presence and promises, and with the covenant of circumcision; and there he set up the altar of burnt-offerings, to which all the sacrifices were to be brought; and instituted ordinances, in which the overseers of the church were to be conversant, and watch over it; and then, committing the management of it to the chief priests, elders, and rulers, he withdrew his extraordinary visible appearances from them, leaving them promises of returning, after a while, to bestow better blessings upon them.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

34 "And when the season for the vine harvest was come, the owner of the vineyard sent his servants to the husbandmen, to receive its fruits, and to help to gather them in:—So when, in reason, it might be expected that God's people, the *Jews*, should bring forth fruits of righteousness, according to the advantageous means they enjoyed, he sent his prophets of the Old Testament to remind them of their duty, to direct them in it, and encourage them to it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

35 "But, instead of the husbandmens attending to their duty, they abused the servants their master had sent to them, beating some, and killing others."—So the rulers of *Israel* persecuted the messengers which God sent to them: They beat *Jeremiah*, (Jer. xx. 2.) killed many of the other prophets, (*Neh.* ix. 26.) and stoned *Zechariah*, the son of *Jehoiada*. (2 Chron. xxiv. 21.)

36 Again, he sent other servants, more than the first: and they did unto them likewise.

36 "Again, the master sent still more servants; and the husbandmen dealt as injuriously with them as with the former:"—So God continued to send his prophets, time after time, to the *Jews*, with further additions of light and admonitions, to recover and reform them; and they reviled, abused, and slew them also.

37 But last of all he sent unto them his son, saying

37 "At last, he sent his own son, reasonably supposing that they must needs pay a high regard to him:"—So God, after the *Jews* and their rulers had

ing, They will reverence my son.

had from age to age slighted, oppressed, and killed his prophets down to *John the Baptist*, sent his only begotten Son to them, as the last expedient for reclaiming and recovering them, that they might bring forth fruit to him; and it was reasonably to be expected, that, however they had dealt with his servants, they should pay the highest honour and obedience to his own Son, who came with greater authority and right in himself, and with the clearest attestations of it, by the miracles he wrought to demand their subjection to him.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come let us kill him, and let us seize on his inheritance.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

38, 39 "But when the husbandmen saw their master's son and heir, they thought, that, if they should but kill him, the inheritance would be their own, without any more disturbance, for ever; and therefore, consulting together, they seized and cast him out of the vineyard, and slew him:"—So when the Son of God appeared among the chief priests and rulers, and they saw with what authority he spake and acted, what miracles he wrought, and how the people cried him up; they, instead of receiving him, and encouraging others to believe in him, were filled with envy against him; and thinking, that, if they could but get rid of him, their own authority would be established without controul, they combine together, and rise up against him, to cast him out of the church, who is its Foundation, and the Author of all its blessings; and to procure his crucifixion without the gates of *Jerusalem*, and so fill up the measure of their iniquity.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

40 "When therefore the lord of the vineyard returns, what do you think he will do to those wicked husbandmen?"—In like manner, when the time shall come for God to execute judgment, What is reasonably to be expected that he will do to such persecutors and murderers of his prophets, and at last of his own Son?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

41 The chief priests and elders, not understanding Christ's meaning, he not having explained it to them, readily answered, "The master, no doubt, will utterly destroy those wicked husbandmen without mercy, and commit the care of his vineyard to others that will be more faithful to their trust." And so they, unawares, passed judgment against themselves, that it would be a righteous thing with God utterly to destroy them, and all the rejecters of the Messiah among them; and to call the *Gentiles* into his church, who should believe in him, and bring forth fruit unto God. But though they thus gave sentence in general against these husbandmen;

men; yet as soon as they found the parable was spoken against themselves, they said, Far be it from us that we should be guilty of so horrible a crime, as that of putting the real Messiah to death, which deserves so severe a punishment. (*Luke* xx. 16. 19.)

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

42 Then Jesus said to them, Nay, thus it certainly will be; for have you never observed that the scripture says, *The stone which the builders refused, is become the head-stone of the corner?* (Psal. cxviii. 22.) *i. e.* The Messiah, who was rejected by the *Jews*, and particularly by their chief priests and rulers, that had the care and government of the church in their hands, is become its foundation, and its principal corner-stone for uniting the *Gentiles* to it, in like manner as the chief corner-stone of an house supports and links together its two sides: And all this is appointed, over-ruled, and ordered of God, for the vindication of his own honour, the confusion of his enemies, and the salvation of his people, in such a manner as is wonderfully glorious in itself, and in the account of all those that believe.

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

43 Therefore I assure you, that, for your obstinacy and unbelief, the gospel, and all its blessings, shall be taken away from you, so that ye shall be no longer the peculiar people of God; and he will send it to the *Gentiles*, and take them into his covenant, who shall give it better entertainment, and bring forth fruits of righteousness to his praise and glory.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

44 And whosoever shall, through ignorance and prejudice, be offended at the Messiah, on account of his state of humiliation, so as not to believe in him, is like a man who stumbles and falls, or is thrown down upon a great stone, to the endangering of his life: But whosoever shall finally reject him, and obstinately set himself against him, in his state of exaltation, is like a man who pulls a heavy stone upon his own head, or † on whom it is cast, which will crush him to pieces, and miserably destroy him without remedy.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

45 Now when the chief priests and *Pharisees* had heard both these parables, with their application, they plainly saw, that *they* were the persons against whom our Lord, in a special manner, had directed them; and that he had brought them, unawares, to give judgment against themselves, relating

NOTE.

† Here seems to be an allusion to the manner of the *Jews* stoning to death, in which the person was first cast down upon a great stone; and if that did not dispatch him, a very heavy one was thrown upon his breast.

ting to their guilt, and the vengeance they deserved.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

46 But, instead of falling under a humbling sense of it, they were so much the more enraged against him; and would have been glad, at that very instant, to have laid violent hands upon him; only they were restrained by fears, that the people would take his part, and avenge his quarrel; for he, especially at this time, stood high in the esteem of the multitude, who at least believed him to be a prophet sent from God: And therefore the chief priests and *Pharisees* waved executing their malicious design for the present, till they might meet with a safer opportunity for it.

RECOLLECTIONS.

What a wonderful conjunction of divine, human, and office-characters, do we meet with in Christ! Behold the *God*, in his perfect knowledge before-hand of every minute circumstance of things, and of the freest actions of men; in his command over their minds, and acting like the Lord of his temple, to reform abuses there, and that without resistance from those whose authority, inclinations, and interests, lay strongly against it; and in his healing diseases, and drying up the barren fig-tree at his pleasure! Behold the *Man*, in his being hungry! And behold the *Messiah*, in his riding on the ass's colt, amidst the loud hosannas of the people; in his opening the eyes of the blind; in making the lame to walk; and in his being refused by the *Jewish* builders, according to ancient prophecies! But oh what sort of Messiah was this! how kind and good, how meek and lowly in heart! With what humble state did he appear, like one whose kingdom was not of this world, and whose present humiliation was to issue in a glorious exaltation! and yet how different were people's thoughts about him! Some readily owned him for the Saviour of *Israel;* whilst others did not know what to make of him, and others rejected him. And how different was the treatment he met with! Some admiring and applauding him; whilst others were filled with envy at him, and that under pretence of high regards to God. But, alas! what are all pretences to religion, if the life contradict them? And how many flat denials do some give Christ, who are afterwards effectually wrought upon, by his grace, to yield themselves up to him! He will have an interest in the world, how unworthily soever some may treat him: And fruit shall be brought forth to God, though his gospel and his grace be removed from one people to another to produce it. O how afraid should we be of a barren profession, or of stumbling at Christ, and rejecting him, through unbelief, lest we be rejected by him, to the loss of the means of grace, and to our own dreadful perdition; and how desirous should we be to say and do, to profess, believe, and obey his call in the gospel!

CHAP. XXII.

The parable of the marriage of the king's son, 1,—14. *Christ's debates with his enemies about paying tribute to* Cæsar, 15,—22. *About the resurrection*, 23,—33. *About the greatest commandment of the law*, 34,—40. *And about the Messiah's being the Son of* David, 41,—46.

TEXT.

AND Jesus answered, and spake

PARAPHRASE.

WHILE the *Pharisees* were seeking an opportunity to lay hands upon Christ, (chap. xxi. 46.)

ſpake unto them again by parables, and ſaid,

46.) he, as anſwering to their ſecret deſigns, proceeded to repreſent the ſtate of the goſpel-kingdom, by way of ſimilitude, ſaying,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his ſon,

2 " The diſpenſation of God, in the goſpel ſtate, is like the management of a certain king, who made a great marriage-feaſt for his ſon :"—So God, having ſent his own Son into the world, to be the bridegroom of the church, has made rich proviſions, and gracious invitations in the goſpel, to encourage ſinners to accept of him †, and yield themſelves up by faith to him, that they may partake of all the bleſſings of ſalvation.

3 And ſent forth his ſervants, to call them that were bidden to the wedding: and they would not come.

3 " And when the feaſt was ready, the king ſent his ſervants, to call them without delay, who before had been invited; but they refuſed to come :" —So God, by his Son, ſent the apoſtles and the ſeventy to preach the goſpel, with propoſals of ſalvation to his peculiar people the *Jews*, who had before been invited to embrace the Meſſiah, by the ancient prophecies of him, by the miniſtry of *John the Baptiſt*, and of Chriſt himſelf; but the greateſt part of them would not come to him that they might have life: And thus it is with the greateſt number of thoſe to whom the goſpel is preached.

4 Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings *are* killed, and all things *are* ready: come unto the marriage.

4 " After this, he, nevertheleſs ſent out other ſervants to the ſame people, ſaying, Tell the invited gueſts, that my proviſions are fully prepared, and every thing is ready for a kind reception; and inſiſt upon their coming now, before it be too late :" —In like manner, God ſo ordered it, that Chriſt, after his death, reſurrection, and aſcenſion to glory, ſhould renew his commiſſion to the apoſtles and other diſciples, and ſend them forth, with greater meaſures of his ſpirit, to the *Jews* again, to aſſure them, that the work of redemption is fully accompliſhed, that a diſpenſation of grace is ſet up in all its fulneſs and glory, and that he is ready to receive every one who comes to God by him; and, with theſe encouragements, to repeat their free and ſolemn invitations to thoſe refuſers now, at laſt, to accept of him, with all his benefits, and give themſelves up in a marriage-covenant to him: And thus God graciouſly condeſcends to renew the miniſterial offers of mercy again and again, by many of his ſervants, to them that ſit under the goſpel.

5 But they made light of *it*, and went

5, 6 " But they ſtill ſlighted the kind invitations, and went about other buſineſs; ſome to manage their

NOTE.

† Though this parable primarily reſpects the *Jews* and *Gentiles*, yet it is applicable to others in all ages.

went their ways, one to his farm, another to his merchandize:

6 And the remnant took his servants, and intreated them spitefully, and slew *them*.

their farms, and others their trades; and some of them were so very ungrateful and wicked, that they reviled and abused, and even killed, the servants who came to invite them:"—So the *Jews* continued to despise the gracious errand on which the apostles and other ministers were sent, and preferred their worldly interests to Christ, and the salvation of their souls; and many of them were so horribly vile, that they reproached and persecuted his servants, and put them to death: And thus it is still with many to whom the gospel is sent.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

7 "But, upon the king's hearing this, he was exceedingly enraged, and ordered his army to go and put these ungrateful murderers of his messengers to the sword, and to burn their city down to the ground:"—So, God being highly provoked at the obstinate infidelity, and cruel outrages of the *Jews*, in opposing his servants, who came to bring the last dispensation of his mercy to them, stirred up the *Romans* against them; and, in the righteousness of his providence, sent their army to destroy that nation, and burn up *Jerusalem:* And he will not always bear with other refusers of Christ, and implacable enemies of his servants; but will one day execute the most dreadful vengeance upon them, and consume them with unquenchable fire.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

8 "Then the king said to his servants, my feast is ready; but the guests that were invited have shewn such contempt as renders them utterly unworthy to be admitted to it; therefore they shall be sent to no more:"—So the *Jews*, by putting away Christ and the gospel, judged themselves, and God judged them unworthy of eternal life; and therefore cut them off from his covenant, and made no further tenders of his grace to them: And, in like manner, he will deal by such persons and nations, as continue to pour contempt upon the means of grace which he sends among them.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

9 "But, that his provisions might not be lost, he ordered his servants to go into the common roads, and invite all they should meet with in their way, to the wedding-feast:"—So, when God rejected the *Jews*, for their obstinate and continued infidelity, he ordered the apostles to turn to the *Gentiles:* In like manner, he will have an interest in the world, how many soever they be that despise and reject the gospel; and he externally calls all that hear it, to the obedience of faith.

10 So those servants went out into

10 "The servants, according to this command, went into the public ways, and promiscuously invited

to the *high*-ways, and gathered together all as many as they found, both bad and good: and the wedding was furniſhed with gueſts.

vited every one they met with; and, by this means, a great number of gueſts came to the wedding-feaſt:"—So the apoſtles, according to their enlarged commiſſion, went and preached the goſpel, without diſtinction, to the *Gentiles*, calling rich and poor, greater and leſſer ſinners, to believe in the Lord Jeſus Chriſt, and turn from idols to ſerve the living and true God; and multitudes among them renounced their former idolatry, and were received into the Chriſtian-church; ſome of them being true converts, and others but temporary believers and hypocrites. In like manner goſpel-miniſters publiſh its good tidings to all ſorts of ſinners; and by this means many are brought to give up their names to Chriſt, and his church; ſome of which have the grace of God in truth, and others only a profeſſion of it.

11 And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment:

11 "And upon the king's coming amongſt his gueſts, he obſerved one of them that appeared there, without ‡ a dreſs ſuitable to the nuptial ſolemnity:"—So God takes an exact notice of all that make a profeſſion of Chriſt's name, and are members of the viſible church; no hypocrites can conceal themſelves from him; but, however they may paſs for ſaints among men, he ſees that they have not put on Chriſt by faith, and are neither adorned with his righteouſneſs nor his image, and ſo have no right to partake of the bleſſings of his kingdom.

12 And he ſaith unto him, Friend, how cameſt thou in hither not having a wedding-garment? And he was ſpeechleſs.

12 "Hereupon the king expoſtulated with the man, ſaying, Friend, how durſt you come ſo unſuitably clothed, to appear as a gueſt at this marriage-feaſt? And he was confounded, having nothing to reply:"—So God, in the great day, will call thoſe ſinners in *Sion* to a ſtrict account, that were, by profeſſion and obligation, Chriſt's friends; and will demand of them, How they could venture to creep into churches, and expect to be made partakers of eternal life, they being deſtitute of true faith in Chriſt for righteouſneſs, and of a work of heart-changing grace? And their mouths will be ſtopped; they will be ſelf-condemned, and have nothing to plead in their own excuſe.

13 Then ſaid the king to the ſervants, Bind him hand

13 "Then the king ordered his ſervants to bind this man like a criminal, and turn him out of the room, which was illuminated for the entertainment

NOTE.

‡ The *wedding-garment* was a better ſort of dreſs than was ordinarily worn; and ſuch a garment, it ſeems, was ſo neceſſary, that even they who came upon an invitation, were not ſuffered to taſte of the feaſt, or continue with the gueſts, without it. See *Hammond* on the place.

hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

and pleasure of the guests, and to put him into a dark and doleful place without, there to bewail his presumption, loss, and misery:"—So God, by an irreversible sentence on hypocrites, will command his holy angels to thrust them out from the kingdom of glory, into a state of the thickest darkness, misery, and despair, where they shall lament their just punishment, with the utmost rage and horror, for ever. (See the note on *Matt.* viii. 24.)

14 For many are called, but few *are* chosen.

14 "For it will evidently appear in the final judgment, that, as I lately said on a like occasion, (chap. xx. 16.) many are externally called by the ministry of the gospel, and make a profession of religion; but few, comparatively speaking, are really chosen to salvation, through sanctification of the Spirit, and belief of the truth."

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

15 The *Pharisees*, perceiving that Jesus levelled this, and the foregoing parables, against them, though they did not thoroughly understand his meaning, resolved to try all the methods they could think of to take away his life; and, as they durst not attempt it by force, for fear of the people, (chap. xxi. 46.) they betook themselves to stratagem, consulting how they might draw him into some obnoxious expression, (εν λογω) in a captious dispute with him.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

16 And for this purpose they sent some of their own disciples, who were great sticklers for the liberty of the *Jews*, and some of *Herod*'s † party, who were zealous for the authority of the *Romans* over them; and ordered these to apply, in a respectful manner, to Christ, as if they were desirous to refer the decision of their controversy to him, saying, Master, we are satisfied that you are a man of great integrity and understanding, that you faithfully teach the right way of pleasing God, and that your impartiality and courage are proof against being biassed by the frowns or favours of any man living; for, be he ever so great, you will freely speak your mind, whether he like it or not.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

17 We therefore intreat that you would please to satisfy us in a point much disputed between us; and that is, Whether it be lawful for us, who are the peculiar people of God, and *Abraham*'s seed, to submit to *Cæsar*'s government, who is a foreigner, and of a different religion from ours; and to own that

NOTE.

† The *Herodians* were the followers of *Herod the great*, who was for subjecting himself and his people to the dominion of the *Romans*, and for complying with them in many of their heathen usages. *Prid. Connect.* vol. ii. p. 367.

that ſubmiſſion, by paying tribute to him? What is your judgment, or what do you ſay is the mind of God, in this caſe? Thus they thought to enſnare him, which ever way he ſhould anſwer: For if it ſhould be in the negative, *Herod*'s party would accuſe him to the *Roman* emperor, as an enemy to his government; and if it ſhould be in the affirmative, the *Phariſees* would accuſe him to the people, as an enemy to their rights and liberties.

18 But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites?

18 But Jeſus, ſeeing through all their ſubtle and malicious deſigns, ſaid to them, Ye deceitful flatterers, why, under a pretence of honouring me, do ye go about in this wicked manner to entangle me in my talk, that ye may find occaſions againſt me?

19 Shew me the tribute-money. And they brought unto him, a penny.

19 Then aſking for a piece of money, ſuch as uſed to be demanded for tribute, they ſhewed him a *Roman* penny, which was of that ſort.

20 And he ſaith unto them Whoſe *is* this image and ſuperſcription?

20 And ſince the coining of money, and thereby aſcertaining its value and making it current, was always looked upon as the legal prerogative of the higher powers, he deſired them to tell him whoſe image and inſcription that piece bore.

21 They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's; and unto God, the things that are God's.

21 They readily anſwered, It was the *Roman* emperor's, who was uſually ſtyled *Cæſar*. Whereupon Jeſus replied, Your receiving this as your current coin, is an acknowledgment of *Cæſar*'s dominion over you; and therefore ye ought, in civil concerns, to return the tribute of that to him, which, by the authority and protection of his government, ye receive from him; as well as, in religious concerns, to return the homage and acknowledgments to God, that are his due, as Lord of all: Take heed, that neither of theſe duties interfere with the other.

22 When they had heard *theſe words*, they marvelled, and left him, and went their way.

22 In this manner he avoided the ſnare they had laid for him: And when they found, by his unexceptionable anſwer, that no advantage could be obtained againſt him, they admired his wiſdom and caution, and went away diſappointed in their deſign of accuſing him, either to *Cæſar*, or to the people.

23 The ſame day came to him the Sadducees, which ſay that there is no reſurrection, and aſked him,

23 Soon after this, on that very day, ſome of the ſect of the *Sadducees*, who denied a future ſtate, or any exiſtence of angels or ſeparate ſpirits, and the reſurrection of the body from the dead, (*Acts* xxiii. 8.) came to try whether they could not gravel and confound our Lord, by a queſtion which they ſhould put to him, about an important point of revealed religion, ſaying,

24 Saying, Maſter, Moſes ſaid, If a

24 Maſter, *Moſes* ordered in the law, (*Deut.* xxv. 5.) that if a married man ſhould die childleſs,

a

a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto

a surviving brother should take his widow to wife, in order to the raising up of an heir for his inheritance and keeping his name alive in *Israel*.

25 Now an extraordinary case has fallen out amongst us, in a family where there were seven brethren: The first of them, having had a wife, died without any child, and left his widow to be married to his next brother;

26, 27 And the second having married her, died without any offspring likewise; the same was the case of the third; and, in short, every one of them took her in their order, after the death of the rest, and none of them had any issue by her; and, at last, the woman herself died childless.

28 If therefore, according to some peoples' notion, there be a future state, and a resurrection of the body, the question is, Which of these seven shall have her for his wife in the other world, since they were all married to her in this, and none of them had any son or daughter by her, to determine, or appropriate the relation?

29 Jesus replied, ye are guilty of a very great mistake, and talk much beside the point, through your ignorance of the scripture-doctrine about a future state, and of the true sense of the passage referred to, which relates only to the peculiar circumstances of the children of *Israel* in this world; as also through your ignorance of the exceeding greatness of God's power, with whom it is no impossible thing to raise the dead, and give them a different sort of life in the world to come.

30 For in the happy state to which the dead shall be raised, there will be no need of marriage for the comfort of life, nor any room for leaving widows to others, to marry them for perpetuating names and inheritances, and keeping up a succession of generations, as there is in this miserable and dying world; but every one there will be incorruptible, immortal, and happy, even as the holy angels themselves are in heaven, who never die, or know what troubles mean.

31, 32 But that there will be a resurrection of the dead to a glorious immortality, may be gathered, by just consequence, from what God himself said to *Moses* †, whose books ye yourselves professedly own

NOTE.

† The *Sadducees* admitted only the five books of *Moses*, rejecting all the other parts of holy scripture. (*Prid. Connect.* vol. ii. p. 336.) And therefore Christ argued with them from a passage taken out of those writings, and not from other still clearer proofs in the Old Testament.

unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

own to be of divine authority. Have ye never read and observed in them, what instructions God has given to you of this age, (for whose learning, as well as for the use of former times, they were written) when, appearing to *Moses* in the bush, (*Exod.* iii. 6.) he styled himself the God of *Abraham*, *Isaac*, and *Jacob*, many years after they were dead, saying, Not I *was*, but I *am* their God. This abiding relation to them imports, that they were still the sons of God, *waiting for the adoption*, viz. *the redemption of the body*: (Rom. viii. 23.) For it is unworthy of God, to suppose that after death he should continue to be a God in covenant-relation to them; and yet that their bodies, which are essential parts of their persons, should always abide in a state of death, never to revive in another world ‡.

33 And when the multitude heard *this*, they were astonished at his doctrine.

33 And as this silenced the *Sadducees*, so the common people, upon hearing his answer to their objection, could not but admire the aptness, evidence, and excellence of what he taught, relating to this important article of faith.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

34 But when the *Pharisees* heard how he had confuted the *Sadducees*, they were so far from being pleased at it, though he had therein established the doctrine which they themselves held about the resurrection, that they invidiously gathered together, to see whether they could not blast his reputation among the people, by puzzling him with some other question.

35 Then one of them, *which was* a lawyer, asked *him* a question, tempting him, and, saying,

36 Master, which *is* the great commandment in the law?

35 To this purpose one of them, who was by office an interpreter of the law, having a mind to try his skill, put a question to him, which was much disputed among the critics of those days.

36 Master, as there are different opinions about the law, some concluding that the ceremonial, and others that the moral is most important; and some contending for the law of circumcision, others for that of the Sabbath, and others for that of sacrifices, as the chief; which do you say is the principal commandment contained in the writings of *Moses*?

37 Je-

NOTE.

‡ Though their souls lived in a separate state, God would nevertheless be the God of the *dead*; for they could be said to live only in part, unless their dead bodies were to rise again: However, as the chief prejudice of the *Sadducees* against the resurrection lay in their disbelief of the immortality of the soul, or of any future state whatsoever, the argument taken from God's being the God of the living only, was a clear and effectual confutation of their error. Nay, if he is not the God of *Abraham*, &c. in another world, he never was their God, according to the full meaning of that character, at all; for the best of their circumstances, in this life, were too defective, and afflicted, to come up to the complete happiness and dignity included in that high and glorious relation.

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

37 Jesus answered him, That which is most comprehensive and important, is this, Thou shalt love the Lord supremely, as *Jehovah* and thy God, to the exclusion of all others; and thou shalt love him entirely, unfeignedly, and at all times, with the united powers of thy understanding, will, and affections.

38 This is the first and great commandment.

38 This is the grand fundamental precept of the whole law, without a regard to which no other of its injunctions can be duly observed; and this is the summary of all the duties of the first table.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

39 And the next important commandment, the nearest a-kin to this, as comprehensive of all the duties of the second table, is, Thou shalt love thy fellow-creatures as truly and sincerely as thyself, bearing all good-will to them, and doing good, as you have opportunity to all men, and especially to the household of faith, even as you would in like circumstances do, or desire others to do unto yourself.

40 On these two commandments, hang all the law and the prophets.

40 These two commandments make up the sum and substance of the moral law, which is fundamental to all true religion; these are the natural law that was originally written in the heart of man, the obligations to which can never be dissolved; and all the revelations that God has made, in the written law and the prophets, stand upon the foundation of, and are designed to enforce them.

41 While the Pharisees were gathered together, Jesus asked them,

41 Jesus having thus answered the *Scribe*'s question, and stopped his mouth, so that he could make no reply; and the *Pharisees* still continuing together in order to their making further attempts to embarrass him; he took that opportunity, in his turn to propose a question, which would give him a fair advantage of putting them to a non-plus, saying,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

42 What are your thoughts about the *Messiah*, who was promised to the fathers, and whom ye are now expecting to appear in the world? Whose son, or of what family, do ye say he must be? They readily answered, He is to be of the family of *David*, as was universally believed from the plain prophecies of the Old Testament about him. (See the note on *Luke* xx. 41.)

43 He saith unto them, How then doth David in spirit call him Lord, saying,

43 Jesus replied, How is it then to be understood, that *David*, under the inspiration of the Spirit of God, called the Messiah his Lord, and thereby owned and honoured him as his superior, and a divine person, saying of him, (*Psal* cx. 1.)

44 The Lord said unto my Lord, Sit thou

44 God the Father said unto my Lord, Sit thou exalted in all dignity, glory and power, on *the right hand*

thou on my right hand, till I make thine enemies thy footstool?

hand of the throne of the Majesty in the heavens; and continue reigning in the administration of thy kingdom, as the Christ, till all thine enemies be effectually and entirely subjected to thee, according to mine appointment?

45 If David then call him Lord, how is he his son?

45 If then *David* in a *Psalm*, which ye yourselves own to be prophetic of the Messiah, styles him *Lord*, by way of superiority to himself; how do ye understand this, in consistency with his being his son, or a descendent from him?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

46 The *scribes* and *Pharisees*, either being ignorant, or not willing to acknowledge, that he, who was of the seed of *David*, according to the flesh, was, in his divine nature, over all God blessed for ever, and so was the root as well as the offspring of *David*, were at a loss what reply to make; and finding that they were no match for one of his superior wisdom, they, from that time forward, were afraid of entering into further disputes with him, or of attempting to ensnare him by any other questions.

RECOLLECTIONS.

How much more eager are many to dispute against the most important points of the law and gospel, to their own confusion, than to come like humble inquirers to Christ, to learn of, and believe in him, to their own salvation. But, after all that wit or malice can suggest to the contrary, he will confute it, and put his enemies to shame.—His grace is bountiful and free, and is proposed in the gospel to the acceptance of all that hear it. Blessed are they that are called to the marriage-supper of the Lamb, and appear with the wedding-garment as accepted guests there: But miserable is their case that reject Christ, or take up with a bare profession of his name; and many are externally called, but few are chosen of God to eternal life.—True religion is as necessary for the happiness of another world, as civil government is for the peace and order of this: They do not interfere with one another; but should be kept in proper bounds, and attended to with due regards: And as love to God is essential to the first, so the love of our neighbour is to the last; these are laws of perpetual obligation, according to the various relations in which we stand.—When believers have done with this world and all its present concerns, God will be their God for ever in another; and a resurrection to eternal life will enter their whole persons, body as well as soul, into a complete state of immortal blessedness, when all Christ's enemies shall be entirely subdued, and all the saints shall triumph in his presence: And then they shall know who and what he is, in his divine, human, and office-characters and glory, as God-man, Mediator; shall be able to reconcile all seeming contradictions about him; and shall get through all the clouds and difficulties that here surround them, and that puzzle and confound such as set themselves against him.

CHAP. XXIII.

Christ cautions against the pride and hypocrisy of the scribes *and* Pharisees, 1,—12. *Denounces several woes against them*, 13,—33. *And foretels the destruction of* Jerusalem, 34,—39.

TEXT.

THEN spake Jesus to the multitude,

PARAPHRASE.

AFTER Jesus had put all his adversaries to silence, he, continuing in the temple, (chap. xxii.

titude, and to his disciples,

xxii. 46.) spake to the great company of people that were about him, and to his own disciples, what might be proper to guard against an high opinion of the *scribes* and *Pharisees*, and against being misled by them, saying,

2 Saying, the scribes and the Pharisees sit in Moses' seat.

2 The *scribes* and *Pharisees* are, by their office, the successors of *Moses*, as interpreters of God's law; and their business is to expound and enforce it privately to their disciples, and publicly to the people in your synagogues every sabbath-day; which office is in itself good and useful, how much soever they have abused it, and behave unsuitable to it.

3 All therefore whatsoever they bid you observe, *that* observe and do: but do not ye after their works: for they say and do not.

3 Whatsoever therefore they teach and enforce upon you, agreeable to the true intent of the law of God, that ye should look upon yourselves bound to regard and practise: But take heed of treading in their steps, or of imitating them in their lives; for while they preach and profess one thing, they do another.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on mens shoulders; but they themselves will not move them with one of their fingers.

4 For they are exceeding strict and rigid in their constructions of such divine precepts as best serve their turn, and in imposing them with additions of their own inventing, and so lay intolerable burdens upon the consciences of others: But they themselves will not be at the trouble of observing them, nor give the least dispensation to the people to neglect any of them; much less will they practise those moral duties that are of the greatest consequence, and of perpetual obligation.

5 But all their works they do, for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

5 And (δε) whatsoever they do, that carries a face of religion it is only in public, and in the sight of men, that they may observe and applaud them: As for instance, God commanded the *Jews* (Deut. vi. 8) *to bind the law for a sign upon their hands, and as frontlets between their eyes;* to signify that they should daily meditate upon it, and put it into practice: But these hypocritical men think they sufficiently fulfil this command, by only writing some sentences of the law upon slips of parchment, of more than ordinary breadth, and putting them upon their arms and foreheads. And as, to distinguish the *Israelites* from other nations, God ordered them to *wear fringes in the borders of their garments*, (Numb. xv. 38,—40.) these men put on such as are wider than common, that they may be particularly taken notice of as more eminently religious than others.

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues.

6 And, with the same ambitious view, when they are invited to a feast, they are very fond of getting the upper hand; and whenever they are in places of religious worship, they take care to set themselves

selves in the highest seats there, that they may be thought more worthy than the rest of the company.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

7 Yea, even in the open streets, and places of the most public resort, they love to be homaged, and treated with all visible marks of the highest respect in the sight of multitudes; and are extremely delighted when any compliment them under the titles of *father* and *master* †; and so applaud them as great men that are the heads of sects and parties, and the authors of the doctrines they preach.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

8 But, said Christ to his disciples, let none of you aim at vain-glorious titles ‡ of honour and precedency above others, much less at such titles as import dominion over their faith and consciences: For ye have but one Lord and King, which is the Messiah; and all of you should treat one another with mutual respect and love, looking upon yourselves as brethren that have no superiority of power one over another, but are equally subject, in all matters of faith and obedience, to your great and common Lord.

9 And call no man your father upon the earth: for one is your Father which is in heaven.

9 And let no man living upon earth be called your father, in such a sense as denotes the head of a sect, or the founder of religion, or one who is to be absolutely obeyed in matters of conscience: For, in opposition to all men, ye have but one such Father, and that is God, who is the Father of lights, and whose throne is established in the heavens.

10 Neither be ye called masters: for one is your Master, *even* Christ.

10 Neither let any among you vainly assume to himself, or admit of, the title of *master* or *leader*, as signifying one who, of his own ability and authority, teaches and enjoins any doctrine or duty of religion: For, in opposition to human instructors, ye have but one such Master, which is Christ, the great Prophet of the church, whom, and whom only, ye ought to hear in all things, as your infallible Guide, and absolute Lord.

11 But he that is greatest among you,

21 But whosoever he be among you, that most excels his brethren in gifts and graces, or in honour and

NOTES.

† The Rabbies were the great fathers of tradition, and masters in *Israel*, who laid as much stress, or more, upon their own inventions, which in time became the traditions of the elders, than upon the words of scripture themselves: And therefore, when all the *Jewish* traditions came afterwards to be collected in the book called their *Talmud*, the contenders for their authority were called *Rabbinists*. See *Prid. Connect.* vol. ii. p. 336.

‡ Our Lord does not condemn civil respect under the titles of *father*, *master*, and the like; for these result from known relations in life; and the apostle styled himself a *father*, on religious accounts, to them whom he had been instrumental in converting to the faith of Christ: But all titles are to be condemned, as far as any are ambitious of them, and as far as they entrench upon God's authority, and are used to countenance a dominion over the faith of others.

you, shall be your servant.

and esteem in the church, let him not take occasion from thence to grow haughty and assuming; but let him rather be so much the more condescending and laborious, in improving his superior talents and advantages for the good of others.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

12 For whosoever, under the dominion of a proud spirit, shall behave imperiously, and seek to set himself above others, shall be brought down and exposed to shame here and hereafter: But whoever shall have mean thoughts of himself, and behave with condescension and humility, shall be highly honoured in the sight of God and man.

13 But wo unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

13 Then our Lord, turning his discourse to the *scribes* and *Pharisees*, said, Wo unto you, ye hypocritical teachers, and vain boasters! Your case is dreadfully guilty and miserable: For ye, who profess to have the key of knowledge, and ought to explain the ancient types and prophecies of the Messiah, in their reference to me and my spiritual kingdom, do all you can to oppose my gracious designs, and to prejudice the people against them; for ye neither embrace my gospel yourselves, nor let others alone that are inclined to it; but ye bear them down by your authority, threaten to cast them out of your synagogues, and vilify my person, doctrine, and miracles, to prevent their believing to the salvation of their souls.

14 Wo unto you, scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation.

14 Wo unto you, ye hypocritical teachers and vain boasters! For, in direct violation of the law of right and justice, ye, by specious insinuations, and rigorous exactions, make a prey of weak widows and their families, from whom any thing is to be gotten; and to cover your cruel covetousness and extortion, and bring them the more readily into your base designs, ye put on a cloak of great devotion, by lengthening out your prayers: Therefore your sin is highly aggravated; and ye shall suffer the heaviest vengeance from the hand of God, who is *a father of the fatherless, and a judge of the widows.* (Psal. lxviii. 5.)

15 Wo unto you, scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

15 Wo unto you, ye hypocritical teachers and vain boasters! For ye contrive and labour, run every where, and try all imaginable ways and means to gain over a *Gentile* to your religion, and especially to your own sect; not with any design for the glory of God and the good of his soul, but that ye may have the reputation of converting him, and may strengthen your own party; and when once he is proselyted, so absolute is your ascendency over his conscience, that ye fill his head with

with trifling and immoral notions, and his heart with the worst of prejudices; and so make him doubly more stupid and vile, more outrageously bigotted against me and my gospel †, more furiously mad, in acting under the devil's influence to serve his interests, and in posting blindly on to eternal destruction, than even some of yourselves.

16 Wo unto you, ye blind guides; which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor.

16 Wo unto you, ye ignorant, erroneous, and superstitious teachers, who pretend to be guides to the blind, but are yourselves wilfully blind: Ye mislead the people into the most dangerous errors about the obligation of oaths, telling them, that whoever swears only by the temple, his oath does not bind him, and need not be regarded; but whoever swears by the gold, or the treasure, which is consecrated to the service of God in the temple, and by which ye yourselves expect to be gainers, he is bound by his oath, and must perform it.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

17 Ye foolish and ridiculous teachers, (see the note on chap. v. 22.) what a weak and senseless distinction is this! For let me ask you, Which is most sacred, most related to God, and most to be regarded? the gold that is sanctified by the temple, or the temple that sanctifies the gold? Is not that which sanctifies, greater than that which is sanctified?

18 And, Whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty.

18 And ye furthermore tell the people, that whoever swears only by the altar, his oath is not binding; but whoever swears by any gift, or sacrifice, that is offered upon the altar, he is a debtor, and is guilty of the greatest crime if he does not perform his oath.

19 Ye fools, and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

19 Ye foolish and ridiculous teachers, how silly and absurd a distinction is this! For which must common sense tell one is most nearly related to God, and most strictly to be regarded with a conscience toward him? the offering which is sanctified by the altar, or the altar which sanctifies that? (*Exod* xxix. 37.) These things carry their own evidence to any one, whose interests do not lie the other way.

20 Whoso therefore shall swear by the

20 It is therefore certain, that whosoever swears by God's altar ‡, does, in effect, swear by all the oblations

NOTES.

† The *Hellenist Jews*, who were mostly proselytes, shewed the bittrest rancour of all others against Christianity, (*Acts* xiii. 45. and xiv. 2. 19. and xvii. 5, 6, 13.): And *Justin Martyr* complained, that the *Jewish* proselytes were doubly more blasphemous against the name of Christ, and desirous to kill and torment believers in him, than the *Jews* were themselves. *Dialog. cum Tryph.* p. 350.

‡ Christ disallows of these forms of swearing, (chap. v. 24, &c.): But he here intimates, that such oaths must in all reason be supposed to have a reference to God, who only can be a witness

of

the altar, ſweareth by it, and by all things thereon.

oblations that are brought to it, and by the God whoſe altar it is, and to whom the offerings upon it are made.

21 And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein.

21 And whoſoever ſwears by the temple, takes that oath by the ſacred houſe which was built at the command of God, conſecrated by his preſence, and dedicated to him; and ſo, in effect, ſwears by the God whoſe temple it is, and who, in a ſpecial manner, reſides there.

22 And he that ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

22 And, to mention another inſtance in uſe among you, whoever he be that ſwears by heaven, which is the ſeat of God's moſt glorious majeſty and dominion, ſwears, in effect, by him who dwells and rules there. So that whatever creatures ye ſwear by, ſince they have a relation to God, it is implicitly taking an oath by God himſelf; and if any thing could be ſuppoſed to abate the obligation, ariſing from thence, in one of theſe caſes, more than in another, it would be when ye ſwear by a creature of the more diſtant, and not by one of the neareſt relation to him.

23 Wo unto you, ſcribes and Phariſees, hypocrites; for ye pay tithe of mint, and aniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: theſe ought ye to have done, and not to leave the other undone.

23 Wo unto you, ye hypocritical teachers and ſelf conceited boaſters! For ye are wonderfully exact and ſcrupulous in trifling niceties, which coſt you little, that ye may raiſe your reputation with the people, and engage the prieſts in your intereſt: Ye therefore make a great ſtir about paying tithes, even of ſuch ſmall herbs as mint, aniſe, and cummin; but utterly neglect the moſt important duties of the law, ſuch as juſtice and mercy toward man, and faith toward God, in all the revelations of his will under the preſent diſpenſation of grace, together with all faithfulneſs toward God and man: Theſe are the momentous vital things of religion, that ye ought to have made your firſt and principal care; and thoſe other trivial things ſhould have had only a ſubordinate place in your regards.

24 Ye blind guides, which ſtrain at a gnat, and ſwallow a camel.

24 Ye are certainly very ignorant and ſuperſtitious directors of other people's judgment and behaviour, while ye pretend to be ſo very conſcientious about the ſmalleſt punctilios, as if ye were afraid of the leaſt ſin; and yet make no ſcruple of the worſt neglects, or of committing the moſt notorious wickedneſſes, which, in compariſon, are as much greater than thoſe that ye ſeem ſo careful to avoid, as a camel is than a gnat †.

25 Wo

NOTES.

of the truth, and an avenger of the falſehood, of what they ſwear by the creatures that are related to him; and that therefore, if any were ſo fooliſh as to take ſuch oaths, they were bound to perform the one as well as the other.

† Here ſeems to be an alluſion to a *Jewiſh* cuſtom, of ſtraining their liquors before they drank, leſt they ſhould ſwallow ſo ſmall an inſect as a gnat.

25 Wo unto you, ſcribes and Phariſees, hypocrites; for ye make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſs.

25 Wo unto you, ye hypocritical teachers and vain boaſters! For ye are exceeding diligent in making an outward ſhew of religion, in nice obſervances of external waſhings, rites, and ceremonies, like perſons that are very curious in ſcouring the outſides of their cups and diſhes, and making them bright; but, in your hearts and ſecret behaviour, ye indulge all manner of abominable wickedneſs, to get riches by rapine and cruelty, and uſe them with luxury and intemperance, (ἀκρασίας,) like perſons that do not care what dirt and filth there is in the inſide of their diſhes and cups.

26 *Thou* blind Phariſee, cleanſe firſt that *which is* within the cup and platter, that the out-ſide of them may be clean alſo.

26 O ſtupid *Phariſee*, who knoweſt not the plague of thine own heart, ſee that your inmoſt thoughts and ſecret practices be firſt cleanſed from corrupt principles, inclinations, and deſigns, and from all filthineſs of fleſh and ſpirit, as ever you would be truly holy in your life: Begin within, and all will ſoon appear honourable without; and a ſcrupulous exactneſs in the external forms and rites commanded in the law, will then better become you.

27 Wo unto you, ſcribes and Phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanneſs.

27 Wo unto you, ye hypocritical teachers and phariſaical boaſters! For ye may juſtly be compared to the ſepulchres of perſons of note, which are whitened and garniſhed, and ſo make a very beautiful outſide appearance; but within are full of dead mens bones, and of nauſeous putrefaction.

28 Even ſo ye alſo outwardly appear righteous unto men; but within ye are full of hypocriſy and iniquity.

28 In like manner, ye make a fair external ſhew of religion, and appear with a reputation for great devotion and holineſs among men; but, in your hearts and ſecret behaviour, are full of all odious hypocriſy and indulged vices.

29 Wo unto you, ſcribes and Phariſees, hypocrites; becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous,

29 Wo unto you, ye hypocritical teachers and vain boaſters! For ye yourſelves pretend to have a high veneration for the ancient prophets and holy men of God; and, in token of your honouring their memory, build and beautify monuments over their graves, and repair and adorn their tombs or ſepulchres, which, by means of your care, remain to this very day.

30 And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

30 And, under pretence of extraordinary reſpect to their characters, ye further ſay, If our lot had been to live in the ſeveral ages of our predeceſſors, we, their deſcendents, would not have joined with them, in their cruel perſecutions of the Lord's prophets, and in putting them to death for righteouſneſs' ſake.

31 Wherefore ye be witneſſes unto

31 Therefore, by your own confeſſion, ye are the children of thoſe very perſons who wickedly murdered the holy prophets; and your practices

prove

to yourselves, that ye are the children of them which killed the prophets.

prove that ye really are so in your spirit and temper: Ye are the true offspring of their own likeness, and tread exactly in their persecuting steps, being a *seed of evil-doers*; (Isa. i. 4.) and *as your fathers did, so do ye.* (Acts vii 51.)

32 Fill ye up then the measure of your fathers.

32 I know that ye are now wickedly contriving, and in a very few days will accomplish, my death; and after that, will follow my apostles and disciples with the like barbarous rage: Go on then in your own way; ye will thereby complete the remainder of your fathers iniquity, till the measure of this nation's guilt will be filled up, and will ripen it for utter destruction.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

33 O ye crafty, malignant, and hypocritical generation of men, who, for subtilty, venom, and specious appearances, are like serpents and vipers! though ye may impose upon men, how can ye answer for all your wickedness at God's bar, or escape his righteous and eternal vengeance?

34 Wherefore behold, I send unto you prophets, and wise-men, and scribes; and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

34 Therefore, to leave you inexcusable, and justify God's righteous proceedings against you, in case ye still persist in obstinate infidelity and impenitence, observe the following declaration: I, by virtue of my divine office and authority, will send, to you, of this nation, ministers of the New Testament, apostles, evangelists, pastors, and teachers, who shall be no way inferior to the ancient prophets, wise-men, and *scribes*; and, instead of your receiving them and their message, some of them ye will put to death by various means; others ye will crucify; others ye will lash with thongs and rods in your places of public worship, where your ecclesiastical courts are kept; and others ye will harrass about, and pursue with violence, from one city to another†, for my name's sake.

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

35 All this will ye be suffered to do, that, as ye will involve yourselves in the guilt of your forefathers sins, by approving of them, persisting in them, and adding to them, with the highest aggravations of still more flagrant guilt; so the utmost vengeance may be executed upon you for all the innocent and holy blood that has been shed for righteousness' sake, even from the days of *Abel*, the first martyr, whom *Cain* slew *because his own works were evil, and his brother's righteous*, (1 John iii. 12.) down to the days of *Zacharias*, the son of *Barachias*,

NOTE.

† All this was exactly fulfilled: They stoned *Stephen* to death, *Acts* vii. 59.; killed *James* with the sword, *Acts* xii. 2.; beheaded *Paul* and crucified *Peter*, *Euseb.* lib. ii. cap. 25.; scourged the apostles, *Acts* v. 20.; punished the disciples in every synagogue, and persecuted them even to strange cities, *Acts* xxvi. 11.

rachias or *Jehoiada* ‡, whom ye of this nation slew *in the court of the Lord's house*; between the temple and the altar of burnt-offering, because he, under an afflatus of the Spirit, reproved the people for their idolatry, and with his last breath said, *The Lord look upon it, and require it;* thereby intimating, by the spirit of prophecy, that God would require his blood at their hands. (2 *Chron.* xxiv. 20, 21, 22.)

36 Verily I say unto you, All these things shall come upon this generation.

36 I assuredly tell you, that God will reckon with you, of the present age, for all this righteous blood, the guilt of which your still greater wickedness, of the same kind, hath entailed upon yourselves; and the most dreadful wrath shall fall upon you, as if ye had been the murderers of all these holy men and servants of the Lord.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

37 O *Jerusalem*, *Jerusalem*, how deplorable is thy case, who wert once the holy and beloved city of God, and the joy of the whole earth! Thou art now become so infamous for shedding blood, that a *prophet cannot perish but in thee;* (Luke xiii. 33.) and so furious is thy rage, that thou art set upon stoning them for impostors, whom God, in the greatness of his mercy, and with visible tokens of his favour and authority, hath sent to thee. How often have I laboured by my doctrine and miracles, solemn warnings, kind invitations, and tenders of mercy, to call thy inhabitants, even thy wicked and rebellious children, to repentance, and to bring them in to myself! And what gracious overtures have I made to protect, cherish, comfort, and save them, with a care and tenderness like that of a hen to gather her chickens under her wings, when the apprehends them to be in danger! But, alas! ye refused my counsel, and would have none of my reproof; ye obstinately persisted in your infidelity and in your sins, and would not submit to my grace and government for your own salvation.

38 Behold, your house is left unto you desolate.

38 Behold therefore, now the glory is departed; your time of mercy is over; ye are given up, by the righteous judgment of God, as an incorrigible people; and your city, temple, and nation, are abandoned to utter ruin and desolation. (See the note on *Luke* xix. 43, 44.)

39 For

NOTE.

‡ *Barachias* and *Jehoiada* are names of like signification; and Christ seems to refer to this instance, rather than any other, because this is the last on record of the prophets that were slain by the *Jews* for reproving their iniquities: and because God's requiring this blood is particularly taken notice of in scripture, as well as that of *Abel:* And some suppose, that Christ herein had likewise a prophetic reference to the death of another *Zacharias*, the son of *Baruch*, who, *Josephus* says, was killed in the temple, a little before the destruction of *Jerusalem*.

39 For I say unto you. Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

39 For I assure you, that I will now take my † last farewell of you, will come into your temple no more, will soon leave this world and go to the Father; after which ye shall not see me again, till the time of my second appearing in the clouds of heaven, when every eye shall see me, and ye shall be forced to own that I am the true Messiah, and would be glad to join in the acclamations ye lately heard, and were enraged at, while the children and people sang their hosannas, saying, Blessed is he that cometh in the name of the Lord. (Chap. xxi. 9. 15.)

RECOLLECTIONS.

With what humility, integrity, and contempt of this world, should the ministers of Christ behave! and how should they live the doctrines they preach, and not lord it over their hearers! But if any of his servants act unsuitable to character, their doctrine is nevertheless to be regarded as far as it agrees with the word of God, though their disorderly lives are not to be imitated. And wo unto them who either pervert the sacred oracles, or, under a pretence of piety, are guilty of the vilest abominations; who aim at dominion over mens faith and consciences, and neither embrace the gospel themselves, nor cease from hindering others that seem to be well affected towards it; who are fond of specious appearances of external sanctity, but whose hearts are full of all impurity; who are superstitiously scrupulous about trifles, and neglect the most important things of Christianity; and who make light of oaths, and manage all their religion with secular views! How can such as these escape the damnation of hell? Christ will find out every hypocrite, and take vengeance upon them another day. In the mean while, with what faithfulness and compassion, condescension and grace, does he deal with all sorts of sinners in the gospel! But what a deplorable condition are they in, who nevertheless go on in their trespasses, and reject him by unbelief? and especially who indulge a persecuting spirit, which will one time or other bring down the heaviest vengeance upon their own heads! Let them that condemn this or any iniquity in others, take heed of practically approving it by doing the same themselves: For a time is coming, when the iniquity of impenitent sinners will be full, and God will heap the measures of wrath which they have been treasuring up to themselves against the day of wrath and revelation of his righteous judgment. Oh that we might all know the things that belong to our peace, before they be hid from our eyes! and that when Christ appears again, we may be glad with exceeding joy!

CHAP XXIV.

Christ predicts the destruction of Jerusalem, *and the end of the world*, 1,—35. *And the unexpected suddenness of his coming to judgment*, 36,—41. *And gives warning to us to watch*, 42,—51.

TEXT.

AND Jesus went out, and departed

PARAPHRASE.

SOON after the foregoing discourse, Jesus departed from the temple; and, as he was going out, his

NOTE.

† This was the last solemn warning that Christ gave to *Jerusalem*, after two others that are recorded; one in *Luke* xiii. 34, 35. which was occasioned by the *Pharisees* suggesting that *Herod* designed to kill him; and the other in *Luke* xix. 41, &c. which was when he wept over the city, as he was riding in triumph to it, on the first day of the week, called in our almanacks *Palm-Sunday*; whereas this was afterwards in the temple, just before his last departure from it, *chap.* xxi. 23. and xxiv. 1.

parted from the temple; and his disciples came to *him*, for to shew him the buildings of the temple.

his disciples, who heard the wo he had just before denounced against *Jerusalem* and the holy place, came up to him, and desired him to take a view of the magnificent beautiful structure and ornaments of the various parts of the temple; as if they thought that he, as well as they, would admire this stately pile of building, and, upon observing it, might reverse his dreadful sentence against it.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

2 But (δε) Jesus answered, Are not ye too much taken with the external pomp and glory of all these things? and do ye not look upon them with too much concern at the thought of their being laid waste? Firm and stately as ye now behold this edifice to be, I solemnly assure you, it shall be so entirely demolished, that not so much as one stone of it shall be left upon another *.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

3 And being now come to the mount of *Olives*, where he seated himself over against the temple, and might have a full prospect of it; some of his disciples, no longer disputing the truth or fitness of what he had said, came in a private manner, and begged of him to give them his answer to the following questions, *viz.* When shall these dreadful things, which thou hast told us about the city and temple, come to pass? and by what discernable signs or tokens shall we know the time of thy coming to set up thy kingdom in all its glory, and to fulfil these threatenings; and the time of the consummation of all things at the end of the world ‡?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

4 Then, to check their curiosity, and lead them to what was most important to themselves, Jesus, in his reply, said, Beware that no man seduce or im-

NOTES.

* The *Jewish* writers themselves tell us, that this was most punctually fulfilled at the siege of *Jerusalem*, under *Titus* the *Roman* commander; who, though he would fain have preserved the temple, could not prevent the soldiers burning and destroying it: Thereupon he ordered them to dig up its foundations; and *Turnus Rufus* ploughed up the ground on which it had stood. The same might be observed of all the following parts of these predictions, relating to the destruction of the city and temple, as an unanswerable proof of the truth of the Christian religion.

‡ It seems probable, that the disciples thought the destruction of their temple, city, and nation, would be the end of this world itself: But, be that as it will, our Lord, in his answer, took no notice of it; but marked out the signs of his coming to destroy *Jerusalem*, and establish his kingdom on earth, in such a manner as, at the same time, looked forward, and might, in most circumstances, be applied, to his coming to judgment at the last day, of which the destruction of *Jerusalem* was a lively type or emblem. And in that view I have considered them in the paraphrase, according to an usual way of interpreting prophecies; for many prophecies of the Old Testament, which had an immediate relation to the affairs of the *Jews*, are interpreted by Christ himself, and his apostles, as having had a still further reference to the gospel-state: But it seems to me, that as some of the Lord's expressions, in this discourse, may be applied in common, both to the destruction of *Jerusalem*, and the end of the world; so there are others which more directly relate to the first, and others to the last of these great events.

poſe upon you by falſe and ſpecious pretences, relating to the Meſſiah and his kingdom.

5 For many ſhall come in my name, ſaying, I am Chriſt; and ſhall deceive many.

5 For, before the things I ſpeak of ſhall be accompliſhed, ſeveral impoſtors will ſet up for the Chriſt, each of them perſonating me, and profeſſing himſelf to be the Meſſiah whom God hath ſent to be the Redeemer of *Iſrael;* and, by their pretended miracles, tricks of art, and fair promiſes of delivering their followers, they will draw many after them.

6 And ye ſhall hear of wars, and rumours of wars: ſee that ye be not troubled: for all *theſe things* muſt come to paſs, but the end is not yet.

6 Ye ſhall likewiſe hear of great broils and inſurrections, battles and tumults, and of peoples being terrified with alarms of war; but do not be diſcouraged and diſtreſſed in your minds at theſe things, ſo as to withdraw your faith in me, or neglect your profeſſion and preaching of my goſpel: For, I tell you beforehand, all theſe commotions muſt precede the utter deſtruction of *Jeruſalem;* but theſe are not the laſt calamities that the *Jews* ſhall endure: Tribulations of the like ſort ſhall follow them after this, and be acted over again before the end of the world.

7 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes, in divers places.

7 For, in this and the following ages, one ſet of people ſhall take up arms againſt another, *Jews* againſt *Gentiles*, and *Gentiles* againſt *Jews*, and one ſtate againſt another: Diſcords and tumults, civil and foreign wars, will rage in *Paleſtine*, and other places bordering upon it; and, beſides theſe terrors, there ſhall be grievous famines, plagues, and earthquakes, in ſeveral countries.

8 All theſe *are* the beginning of ſorrows.

8 All theſe are, indeed, dreadful judgments; and yet they are but the beginnings of thoſe miſeries that will complete the deſtruction of the *Jewiſh* nation, and that will come upon all the wicked and ungodly, in the final judgment, at the laſt day.

9 Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my name's ſake.

9 Moreover, as to what eſpecially relates to you, my ſervants and diſciples, ye ſhall ſuffer a great fight of afflictions; your enemies ſhall reproach and perſecute you, and deliver you up to courts of judicature, to priſons and deaths; and all ſorts of men, *Jews* and *Gentiles*, high and low, and people of all nations wherever ye may be ſcattered, ſhall be filled with prejudices, and vent their ſpite and malice againſt you, becauſe you preach and profeſs my name.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

10 And many, who call themſelves Chriſtians, will be ſo ſhocked at theſe tribulations, as to fall off from their profeſſion, and turn apoſtates; and then, as they were but wolves in ſheep's cloathing before, they will diſcover a moſt malignant temper, and treacherouſly turn informers againſt their brethren, to whom they pretended the greateſt friendſhip, and will do them all the miſchief they can.

11 Many

11 And many false prophets shall rise, and shall deceive many.

11 Many false teachers also shall appear, either among the *Jews*, or among pretenders to Christianity, who shall amuse the people with feigned prophecies of good days, and preach horrid errors, thereby perverting many from the truth, to their own pernicious schemes and doctrines.

12 And because iniquity shall abound, the love of many shall wax cold.

12 And because a malignant, treacherous, and persecuting spirit in some, and errors and apostacies in others, will fill these days with abounding wickedness; therefore many, though not all, who still retain their profession of my gospel, will be apt to grow indifferent in religion, cool and shy toward one another, and lose their former zeal for my glory, truths, and ways.

13 But he that shall endure unto the end, the same shall be saved.

13 But, as there ever will be a remnant according to the election of grace, who shall not draw back to perdition; so, for your encouragement, I tell you, that whoever shall patiently bear these fiery trials, and shall, nevertheless, persevere in the faith and holiness of the gospel to the end of that portion of troubles that may befal him, and to the end of his days †, he shall stand fair for a preservation, by special providence, from the extreme distresses that will be the total ruin of others, and shall certainly, by special grace, receive the end of his faith, even the salvation of his soul.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

14 And while these troubles and persecutions are spreading abroad, and scattering my disciples far and wide, the gospel, which is the great charter of my kingdom of grace and glory, shall be published through all the *Roman* empire, among the *Gentiles* as well as *Jews*, that it may be a testimony to my authority, for the salvation of them that believe, and for the righteous confusion of them that reject it, in all the nations round about you: And as soon as this is done, the *Jewish* nation, together with their city and temple, shall be utterly destroyed. And, after this gospel shall have had an universal spread through all the habitable parts of the earth, the whole design of God by it shall be finished; all his elect shall be brought into the kingdom; and this world shall come to its final dissolution.

15 When ye therefore shall see the abomination of desolation, spoken of

15 Whenever therefore, as to the first of these periods, relating to the *Jewish* nation, ye shall see the *Roman* army compassing the city of *Jerusalem*, and

NOTE.

† When the *Jews*, by their cruel persecutions, had driven the apostles out of *Judea*, the congregation of the faithful in *Jerusalem* were ordered, by a divine oracle, revealed to their most approved men, to depart from thence to a village beyond *Jordan*, called *Pella*; and after they were got thither, the vengeance of God utterly destroyed the wicked generation of the *Jews*. *Euseb. lib.* iii. *cap.* 5.

of by Daniel the prophet, ſtand in the holy place; (whoſo readeth, let him underſtand:)

and erecting their ſtandard in the holy land, which *Daniel* ſpoke of as the abominable thing that makes deſolate ‡, (*Dan.* xi. 31.) then let him who reads *Daniel*'s prophecy, underſtand that it will ſoon be accompliſhed, in the conflagration of *Jeruſalem* by that army.

16 Then let them which be in Judea, flee into the mountains.

16 Then, knowing that the utter deſtruction of the *Jewiſh* nation and polity is at hand, let them which are in *Judea* flee for their lives to ſome diſtant mountains or ſecret places, to hide and ſhelter themſelves from the miſeries from which there will be no other way of eſcape.

17 Let him which is on the houſe-top, not come down to take any thing out of his houſe:

17 And, as this calamity will be exceeding ſudden, let not ſuch as may be on the tops of their houſes when the alarm comes, loſe any time by going in to take their goods along with them *:

18 Neither let him which is in the field, return back to take his clothes.

18 Nor let ſuch as may be abroad in the fields venture to go home for their cloaths, or any of the moſt valuable things they have in their houſes; but let them flee, as *Lot* did out of *Sodom*, without any lingering or delay, as ever they hope to eſcape with their lives in thoſe days of imminent danger.

19 And wo unto them that are with child, and to them that give ſuck in thoſe days!

19 And wo to them who, in thoſe perilous times, ſhall be incapable of making a ſpeedy flight, ſuch as women with child, and with infants hanging upon their breaſts! It will be very difficult for them, and their tender babes, to avoid the furious rage of the enemy.

20 But pray ye that your flight be not in the winter, neither on the Sabbath-day:

20 And (δε,) as there will be a neceſſity of the utmoſt haſte, beg of God ſo to order it in his providence, that ye may not be called to fly at the moſt inconvenient and undeſirable times; that it may not be in the winter-ſeaſon, when the days are ſhort, and the roads dirty and incommodious for expedition; and beg that it may not be on the Sabbath-day, when the *Jews* will be apt to ſtop your journey, and retard your eſcape, and Judaizing Chriſtians to ſcruple travelling for their own ſafety:

21 For then ſhall be great tribulation, ſuch as was not ſince the beginning of the world

21 For as the ſins of that time will be the moſt aggravated; ſo its terrors and miſeries will be the moſt diſtreſſing and ſhocking that ever were felt by any nation, from the beginning of the world to that day,

NOTES.

‡ It was thus called, becauſe this army of idolatrous heathens, fighting under a banner of images, which the *Jews* abhorred, would lay their temple, city, and country, deſolate.

* Here is a plain alluſion to the cuſtom of building the *Jewiſh* houſes, which were generally low-built, and flat-roofed, ſurrounded with battlements about breaſt high: There they uſed to walk, ſit, converſe together, meditate, and pray, and ſometimes preach to the people in the ſtreets; and they often had ſtairs or ladders on the outſide of the houſe, by which they could go up and down when they pleaſed, as ſeems plainly intimated *Mark* xiii. 15.

world to this time, no, nor ever ſhall be.

22 And except thoſe days ſhould be ſhortened, there ſhould no fleſh be ſaved: but for the elects ſake thoſe days ſhall be ſhortened.

day, or ever ſhall be afterwards, till the conſummation of all things.

22 So that, if the dreadful calamities of thoſe days ſhould be ſuffered to continue in all their ſeverities without reſtraint, it would be impoſſible that any within the confines of *Judea* ſhould ſurvive them: But God, in his merciful providence, will order them to be ſhorter than he might righteouſly have determined, and the enemy deſigned, or than, all things conſidered, could have been reaſonably expected; that his elect which ſhall then be living, whether called or uncalled, may not utterly be cut off; and that the birth of a choſen race may not be prevented, which are afterwards to deſcend from ſome of that generation, and to be called in their ſeaſon, till all the purpoſes of his grace ſhall be accompliſhed towards them

23 Then if any man ſhall ſay unto you, Lo, here *is* Chriſt, or there; believe *it* not.

23 If, amidſt thoſe tribulations, it ſhall be reported, by deluded or deſigning men, that in this or the other place, the Meſſiah is riſen up to deliver you out of the hands of your enemies; do not give any credit to them.

24 For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if *it were* poſſible) they ſhall deceive the very elect.

24 For impoſtors will appear, ſome of which will ſet up for the Meſſiah; and others will bring in pernicious errors, and pretend to a prophetic ſpirit, and by magic arts, and other fallacies, will do, or ſeem to do, prodigious feats, to the drawing away of many; and ſo ſtrong will their deluſions be, that, were it poſſible to defeat the purpoſe of God, they would deceive the very elect themſelves, to their perdition.

25 Behold, I have told you before.

25 Behold, I now give you, my profeſſing diſciples, warning of theſe things beforehand, that whenever they appear, ye may neither be ſtumbled at them, nor miſled by them.

26 Wherefore if they ſhall ſay unto you, Behold, he is in the deſart; go not forth: Behold, *he is* in the ſecret chambers; believe *it* not.

26 If, therefore, any ſhall ſpread a report, and ſay unto you, Behold the time of ſalvation to *Iſrael* is at hand, the Meſſiah now appears in a certain ſolitary wilderneſs, that the people may flock to him for deliverance from their enemies; do not ye go out to meet him: Or if they ſay, Behold, he conceals himſelf in ſome private retirement, waiting for a fit opportunity to diſcover himſelf; do not believe it: Look upon all ſuch reports as mere impoſitions.

27 For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be.

27 For as lightning diffuſes and makes itſelf evident through all places, from one part of the heavens to the other, in an inſtant; ſo the Meſſiah ſhall ſuddenly appear, with ſurpriſing power, to deſtroy the *Jews* through all their land at once, and to ſpread his goſpel with irreſiſtible light and efficacy

cy, far and wide, through the earth: And ſo his coming to judge the world will be at the laſt day.

28 For whereſoever the carcaſe is, there will the eagles be gathered together.

28 For as eagles, which are greedy of their prey, gather about a dead carcaſe with the ſpeedieſt flight, wherever they find it; ſo the *Roman* army, which bears eagles in its enſigns, will ruſh, with impetuous ſwiftneſs, upon the expiring ſtate of the *Jews*, and ſeize it, like a dead body, for their prey. And innumerable converts will flock to a crucified Saviour, with all alacrity and ſpeed, as a willing people in the day of his power And, in like manner, all the ſaints will be gathered to him with exceeding joy, in the twinkling of an eye, when the laſt trump ſhall ſound, and the dead ſhall be raiſed.

29 Immediately after the tribulation of thoſe days, ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken.

29 Immediately after the diſtreſſing troubles that will ariſe in the days of the *Jewiſh* cataſtrophe, ſuch ſhall be the deſolation upon the temple and *Jeruſalem*, and the cities of *Judea*, and ſo entire the ſubverſion of their eccleſiaſtical and civil ſtate, that it may be metaphorically repreſented by the ſun, moon, and ſtars loſing their light, and all the ordinances of heaven being diſſolved, as the prophets uſed to expreſs ſuch confuſions; (*Iſa.* xiii. 10. & xxxiv. 4. *Joel* ii. 34. & iii. 15.) and immediately after like troubles toward the end of the world, there will be, in a literal ſenſe, an amazing change in all the heavenly bodies, which ſhall be diſſolved. (2 *Pet.* iii. 10,—12.)

30 And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory.

30 And then the Meſſiah ſhall make himſelf known in his true character, as a ſign to be admired, inſtead of a ſign to be ſpoken againſt: All the tribes of *Iſrael* ſhall then be forced to mourn in reflection on their infidelity, and on their crucifying him, and entailing his blood, in a way of vengeance, upon their own and their childrens heads; and every one ſhall have ſuch evident diſcoveries of him, as will be a full demonſtration of his exalted dignity and authority, to the joy of his friends, and the confuſion of his enemies: And thus it will be in a ſtill more abundant manner, when every eye ſhall ſee him appearing in the clouds of heaven, in all his majeſty and glory, to judge the world at the laſt day.

31 And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

31 And, at the time of his coming to deſtroy *Jeruſalem*, he will ſend his apoſtles and miniſters, as his meſſengers, to ſound the goſpel-trumpet, and proclaim the year of jubilee, among the *Gentiles*; and, by means of their preaching, will gather in his elect to himſelf, and to his church, wherever they are ſcattered through all quarters of the earth. In like manner, at the end of the world, he will ſend forth his holy angels, who are miniſtring ſpirits to the

the heirs of ſalvation; and they, with a mighty ſound, like that of a great trumpet, (1 *Cor.* xv. 52. 1 *Theſſ.* iv. 16.) ſhall alarm a ſtupid world, and gather out, from every nation, all the choſen and called of God, how widely ſoever they may be ſcattered abroad under the heavens.

32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that ſummer *is* nigh:

32, 33 Now, for your further information and improvement of theſe things, obſerve what I am going to tell you under the following ſimilitude: As when, in the ſpring, ye ſee the tender ſhoots and leaves of the fig-tree begin to ſprout, ye are ſure that the ſummer will very ſoon appear; even ſo, when ye ſhall ſee the ſeveral ſigns I have been ſpeaking of come to paſs, ye may be as certain that the time of my coming haſtens apace, and is juſt at hand

33 So likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, *even* at the doors.

34 Yea, as to what concerns the deſtruction of the *Jews*, and the troubles that ſhall go before it, I aſſuredly tell you, All theſe ſurpriſing events are already ſo near approaching, that there are ſome now living who ſhall ſee them come to paſs before they die.

34 Verily I ſay unto you, This generation ſhall not paſs, till all theſe things be fulfilled.

35 And, as to what relates to the final judgment and diſſolution of all things†, I aſſure you, A time is coming, when the preſent frame of the viſible heavens, and of the earth, ſhall certainly be diſſolved, though they have continued, by the ordinance of God, to this day, and it may ſeem unlikely that they ever ſhould be deſtroyed; but not one word of what I have foretold you ſhall ever fail of its accompliſhment.

35 Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

36 But the time for the deſtruction of the world, at the final judgment, is not ſo near as ye may be ready to expect: Though there is a day and hour critically and unalterably appointed of God for it, which, by way of eminence, is called *that day;* yet, when this ſhall be, is a ſecret reſerved in his own boſom: Neither any man on earth, nor the holy angels in heaven, can find it out; nor has my Father revealed it to the Meſſiah himſelf as man, or as any part of his commiſſion for making it known to others. (See the note on *Mark* xiii. 32.)

36 But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only.

37 However, it belongs to my commiſſion to tell you, as a matter of great importance, to excite your watchfulneſs and caution, That the time of my coming to judge the world, of which the deſtruction of the

37 But as the days of Noe *were*, ſo ſhall alſo the coming of the Son of man be.

NOTE.

† Here our Lord ſeems to make a tranſition to what more directly and immediately relates to his coming to judge the world at the laſt day, which he diſcourſes on at large in the following chapter. See the notes on *Mark* xiii. 32. and *Luke* xxi. 33.

the city and nation of the *Jews* is an eminent type, will be as ſudden and unexpected to the generality of mankind, as the dreadful deſolation was upon the old world in the days of *Noah*.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

38, 39 For as in his days, before the flood came, the people were worldly and ſenſual, ſpent their time, and were ſwallowed up in the buſineſs and pleaſures of life, ſlighted the warnings which *Noah* gave them, and would believe nothing of their danger till the very day that the deluge ſurpriſed and drowned them all: So it will be with the unbelieving *Jews*; they will go on heedleſsly in the way of their own carnal hearts, deſpiſing all the warnings which I and my apoſtles ſhall give them, till, before they are aware, ſudden deſtruction will come upon them, and they cannot eſcape: And ſo it will remarkably be with the wicked of the earth, with reſpect to the judgment of the great day, at the end of the world.

39 And knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the Son of man be.

40 Then ſhall two be in the field, the one ſhall be taken, and the other left.

40, 41 Then God will make a wonderful diſtinction between one perſon and another: As, at the deſtruction of the *Jews*, among people of the ſame buſineſs and circumſtances of life, and, according to human view, in the ſame danger, like two men working together in one field, and two women grinding corn together at one mill, ſome, by a ſovereign turn of providence, ſhall be ſaved from the dreadful calamity, and others ſhall be left to fall in it: So, at the day of judgment, ſome, whom the world could not diſtinguiſh, and who knew not how to form a certain judgment concerning themſelves, ſhall be adjudged to eternal life; and others to eternal death, contrary to the expectation of many about them.

41 Two *women ſhall be* grinding at the mill: the one ſhall be taken, and the other left.

42 Watch therefore, for ye know not what hour your Lord doth come.

42 Since therefore ſuch an awful day will ſurely come, and ye know not when; it is your great duty and intereſt to be always obſerving the tokens, and living in expectation of it, and to be watching over your own hearts and ways, that whatever calamities may befal you in this world, and eſpecially whenever ye come to die, and give up your accounts to God in judgment, ye may not be ſurpriſed into ruin before ye are aware.

43 But know this, that if the good-man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.

43 And (δε) conſider ſeriouſly how all wiſe men uſe to behave in other caſes of importance: As for inſtance, ſuppoſe any houſe-keeper were to be told, that in ſome hour of the night, though it were not certainly known which, his houſe would be ſet upon by thieves; he would be ſure to watch carefully all along, till the danger ſhould be over, that they might not break into his habitation, and rob him.

44 It

44 Therefore be ye alſo ready: for in ſuch an hour as you think not, the Son of man cometh.

44 It therefore ſtill more highly concerns you' in an affair of ſo much greater moment, to be always ſafe and provided againſt the worſt: For though ye are aſſured that calamitous days will come, and that every one of you muſt die, and appear before God in judgment; yet ye know not when, and may be overtaken by theſe awful events at unawares.

45 Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon?

45 In ſuch circumſtances then as theſe, which I have forewarned you of, who do ye ſuppoſe will be reckoned an upright and prudent ſervant among thoſe, whom his Lord has furniſhed with the knowledge of his will, and made an overſeer in his houſe, for diſtributing a portion in ſeaſon to every one according to his need? Is it not the ſervant that is diligent in improving his knowledge, and all opportunities for a due diſcharge of his truſt?

46 Bleſſed *is* that ſervant, whom his Lord, when he cometh, ſhall find ſo doing.

46 That ſervant is bleſſed indeed, who ſhall be found acting ſuch a wiſe and faithful part in his ſpiritual concerns, whenever his Lord ſhall appear, be it ſooner or later, to execute any judgment on the earth; and eſpecially when he ſhall come to reckon with him at death, and at the final judgment.

47 Verily I ſay unto you, That he ſhall make him ruler over all his goods.

47 I aſſuredly tell you, that his great Lord and Maſter will advance him to the moſt excellent dignity and bleſſedneſs, and make him partaker of the riches of the glory of his inheritance, in his everlaſting kingdom.

48 But and if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming,

49 And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken:

48, 49 But if, on the other hand, he, who has been intruſted with great gifts and talents, and opportunities of uſefulneſs in his maſter's houſe, ſhall begin to think in his heart that there is no preſent danger of his Lord's viſiting his iniquities, or taking him away by death, and ſummoning him to judgment; and thereupon ſhall begin to revile his fellow-ſervants in the church, and to give himſelf up to immorality, luxury, and profaneneſs:

50 The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not ware of;

51 And ſhall cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

50, 51 The Lord of that unfaithful and fooliſh ſervant will come upon him with a terrible ſurpriſe, and cut him off from the land of the living, and from all his ſenſual pleaſures, in the midſt of his ſecurity and wickedneſs; he will violently ſeparate his ſoul and body by ſome dreadful ſtroke of divine vengeance, and will adjudge him to a ſhare with the worſt of ſinners and hypocrites in the hotteſt place in hell, as the juſt reward of his iniquity, where he will be diſtreſſed with the bittereſt lamentation and anguiſh, in the reflections of his own guilty conſcience, and under the wrath of God for ever.

RECOLLECTIONS.

How clearly is the Meſſiah's character ſupported by thoſe awful predictions that have been ſo punctually accompliſhed in the deſtruction of *Jeruſalem!* and with what ſolemn luſtre will it ſhine, when every eye ſhall ſee him appear in the clouds of heaven, to fulfil the reſt, at the conſummation of all things! How little ſhould the external grandeur and diſſolving glory of this world affect us, eſpecially in what relates to the worſhip of God! and how much better is it to be with Chriſt, wherever he is, than in the moſt pompous temple, from whence he is departed in his great diſpleaſure!—This world is full of troubles, and the people and ſervants of God often have a large ſhare of them for his ſake; but how much more terrible diſtreſs muſt the wicked ſuffer for ever in the future ſtate! While, therefore, the believer has good hopes, through grace, of eſcaping the wrath to come, no terrors on earth ſhould diſmay or turn him aſide from the faith, profeſſion, and holineſs of the goſpel: And yet it is lawful for the diſciples of Chriſt to flee out of the way of their enemies rage, when the providence of God gives them opportunities for it; and he will reſtrain and over-rule tribulation and perſecution themſelves, to the further advancement and increaſe of his kingdom; for in the midſt of judgment he remembers mercy, that he may accompliſh the purpoſes of his grace to the elect, and bring them ſafe at laſt to glory. But oh how many others will be miſſed by the errors of the wicked, and fall into perdition! And with what different ſentiments, and events, will the ſaint and the ſinner ſee Chriſt at his coming to judgment! With what watchfulneſs and preparedneſs then ſhould every one of us be looking, and waiting for it, that it may not ſurpriſe us, before we are aware, into eternal confuſion and miſery! And with what earneſtneſs ſhould we pray for all ſeaſonable appearances of providence and grace in our favour, that we may be hid in the day of the Lord's anger, and may neither be among them whoſe iniquity abounds, or whoſe love waxes cold; but may endure to the end, and be ſaved! Dreadful will be their caſe, who, in a day of trial and death, ſhall be found unfaithful, whatever their gifts and profeſſions may be: But this is the great encouragement and comfort of all Chriſt's true diſciples and ſervants, that he will take care to ſhelter them from the worſt of ſtorms in this world, and from eternal wrath in the next. Bleſſed are they that ſhall be found faithful when their great Lord ſhall come to judge the world at the laſt day: They ſhall be owned, and crowned with immortal honours, to their exceeding joy.

CHAP. XXV.

A continuation of Chriſt's diſcourſe, in the parable of the ten virgins, 1,—13. *In the parable of the talents,* 14,—30. *And in a deſcription of the laſt judgment,* 31,—46.

TEXT.

THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

PARAPHRASE.

AT the awful time of the Meſſiah's appearing to take vengeance on the obſtinate *Jews*, but more eſpecially to judge the world at the laſt day, the ſtate of the goſpel-kingdom, and the way of God's dealing with its viſible ſubjects, may be fitly repreſented by this parable: "Ten virgins, who were invited to a wedding, took their lamps, and went out to meet the bridegroom †:"—So Chriſt, the

NOTE

† It was a frequent cuſtom, in thoſe times, to have weddings in the night; when the bridegroom uſed to go attended with his friends to the bride's houſe, where ſhe waited for him with her bridemaids, who, when they heard of his approach, went out with lamps to light and conduct him into the houſe; and the number of virgins preſent on thoſe occaſions, was ſeldom leſs than ten.—Though

the bridegroom of the church, having set up his kingdom in the world, invited *Jews* and *Gentiles* to come and partake of its blessings; and many among them professed to be his disciples, to wait upon him, and to wait for him, at his last appearing to judgment.

2 And five of them were wise, and five *were* foolish.

2 "Now five of these virgins were prudent and thoughtful; and the other five were inconsiderate and careless:"—So some of those that make a profession of Christ, being true believers, are wise unto salvation; and others, being merely nominal Christians, foolishly deceive themselves with hypocritical pretences, and a formal profession of Christ's name.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

3, 4 "The foolish virgins took their lamps, without any oil to keep them burning; but the wise took vessels of oil with them, to supply their lamps, till the bridegroom should come:"—So formal professors who make a present shew of religion, have no serious concern about, and are destitute of, that grace of God in their hearts which is necessary to an acceptable and final perseverance in their holy profession; but true believers are most of all solicitous about, and are possessed of, a real principle of grace in their own souls, that they may endure to the end and be saved.

5 While the bridegroom tarried, they all slumbered and slept.

5 "In the mean while, the bridegroom not coming so soon as might have been expected, all the virgins were drowsy, and fell asleep:"—So while thoughts of Christ's coming to judgment represent it as at a distance, the generality of true believers themselves are apt to slacken their zeal, fervour, and diligence, and to fall into a remiss, careless, and stupid frame of spirit; and all hypocritical professors naturally sink into a deep sleep of carnal security, as if they apprehended that he would never appear at all.

6 And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and

6, 7 "But (δὲ) at midnight, there was a sudden loud alarm, saying, Behold, the bridegroom is just at hand, go forth, ye slumbering and sleeping virgins, to meet him: And they all, being roused by this surprising summons, made what haste they could to get their lamps ready to receive him."—So when visible professors are most secure and thought-

NOTE.

Though this parable may be applied particularly to the *Jews;* yet I take it to have a much more extensive view, because it sets out things common to all who, having heard the gospel, make a profession of Christ's name: And therefore, to save room, I have paraphrased it only in this light, which manifestly includes the other; and if any would also apply it to Christ's coming to destroy *Jerusalem*, as a type of the final judgment, his own thoughts may easily add that consideration of it.

and trimmed their lamps.

thoughtleſs, and in leaſt expectation of Chriſt's coming to call them to an account, ſome ſudden awful alarms of the near approach of death and judgment rouſe them out of their ſloth and indolence, whether they be real Chriſtians or not; and both ſorts are then in a hurry, and concerned to appear with ſafety, acceptance, and comfort, before him: And thus it will be with many of God's own people at the laſt day.

8 And the foolish ſaid unto the wife, Give us of your oil, for our lamps are gone out.

8 "And, in the midſt of all this confuſion, the wiſe virgins having oil in their veſſels to keep their lamps burning, the fooliſh ones intreated that they would give them ſome of it, becauſe they themſelves had none, and their lamps were gone out:" —So true believers, under all their declenſions and ſurpriſe, will be found to have the ſaving grace of God in their hearts, at death and judgment, as well as a profeſſion of it; but all hypocrites then, finding themſelves deſtitute of it, will be in the utmoſt diſtreſs; their profeſſion will then come to nothing, and all the light of their ſpecious appearances and falſe hopes will go out; they will then ſee their abſolute need of that grace, which before they were careleſs about; and would be glad to be in the condition of ſincere Chriſtians, and to have any help from them.

9 But the wiſe anſwered, ſaying, *Not ſo;* leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for yourſelves.

9 "But the wiſe virgins replied, We cannot poſſibly furniſh you with oil, having only juſt enough for ourſelves; but go ſpeedily to them that ſell it, and there ſeek a ſupply, as we have done:" —So true believers are, and will be ſenſible, that they have no more grace than is neceſſary for themſelves, that all is little enough, and that they cannot communicate any to others, nor have any works of ſupererogation to place to their account; they will pity graceleſs ſinners, but not be able to help them any otherwiſe than by directing them to the means of grace, which God has appointed for diſpenſing it, and, in an attendance on which, they themſelves were made partakers of it.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was ſhut.

10 "And while the fooliſh virgins were, at the laſt moment, ſeeking after oil, the bridegroom came; and they, whoſe lamps were burning, went in with him to the marriage-feaſt, upon which the door was ſhut:"—So formal profeſſors, who have lived contentedly without the grace of God till they find they muſt immediately appear before him, are then all in confuſion about obtaining it; and while, too late, they are ſeeking after it, death and judgment ſeize them, and ſhut them out of Chriſt's bleſſed manſions; but true believers are admitted into the preſence

presence of his glory, there to abide, amidst all delights, like persons shut in with him for ever.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

11, 12 "After the door was shut, the foolish virgins came, and called earnestly upon the lord of the feast, saying, We beseech thee to admit us to the wedding; but he replied, I assuredly tell you, I do not look upon you as the companions of my bride, and will regard you no more than perfect strangers:"—So presumptuous hypocrites will be very earnest, at death and judgment, for admittance to heaven; but all their pleas will be in vain, Christ will shew his disapprobation of them, and utterly reject them as none of his.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

13 Be ye, therefore, always wakeful and watchful, lest any of you, who profess my name, be found graceless at the day of death and judgment: For, as I told you before, (chap. xxiv. 44.) ye do not know the exact time when I, the Messiah, shall come to call you to a final account; and if ye, like the foolish virgins, shall be utterly unprepared then, it will be too late to obtain mercy, but ye must be unavoidably excluded from all the glory and the joys of my presence for ever.

14 For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods:

14 For, to give you a further illustration of the state of the gospel-kingdom, and of the way of God's dealing in the last judgment with his professing servants, ye may take it in the following similitude: "A certain man, designing to go into a distant country, called his servants together, and committed his money to their trust, that they might manage and improve it, for his use, against his return:"—So Christ intimated, that he preached his gospel whilst he was on earth; and gave gifts to his apostles, ministers, and private persons, when he ascended up on high: To some he gave † miraculous powers and extraordinary gifts, to some the means of salvation, and to some special and effectual grace; and, as all things were delivered into his hands, he likewise distributed to some the bounties of providence, as he pleased: And all these he gave in various proportions, that every one might profit others by them, for the advancement of his kingdom and glory in the world; and when he shall come to judgment at the last day, he will call them all to an account how they have used and improved his gifts.

15 And unto one

15 "Accordingly he gave to one five talents, (see

NOTE.

† This parable seems most immediately to refer to the various gifts and powers which Christ bestowed on his professed disciples before his ascension to heaven; but may be extended to all his dispensations of providence and grace, till he shall come again. See the note on *Luke* xix. 13.

one he gave five talents, to another two, and to another one; to every man according to his ſeveral ability; and ſtraightway took his journey.

(ſee the note on chap. xviii. 24.) to another two, to a third one, as might be moſt ſuitable to their ſeveral ſtations and capacities; and having thus diſpoſed of his affairs, he departed:"—So Chriſt, before and after his aſcenſion to heaven, diſtributed his various gifts, in different meaſures, to miniſters and private perſons, according to their ſeveral capacities and employments, for the edification of the church, and promoting his intereſt in the world, till he ſhall come again to judgment.

16 Then he that had received the five talents, went and traded with the ſame, and made *them* other five talents.

17 And likewiſe he that *had received* two, he alſo gained other two.

16, 17 "Then he, to whom five talents were given, immediately ſet himſelf to trade with them, and gained five more; and he who had two, doubled them likewiſe:"—So ſome miniſters and Chriſtians, who are faithful to their Lord, exert themſelves for his glory and the good of his people, by a ſuitable improvement of his gifts and graces, in ſome proportion to the aſſiſtances and opportunities he affords them.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

18 "But the ſervant, who received one talent, buried it in the earth, and made no uſe of it for any advantage to himſelf or others:"—So graceleſs miniſters and profeſſors make no good improvement of the ſpiritual gifts and means of grace, or bounties of providence, which Chriſt beſtows on them; but bury all their talents in earthly things, are careleſs about his honour and intereſt, and are ſlothful and unprofitable to themſelves, and to all about them.

19 After a long time, the lord of thoſe ſervants cometh, and reckoneth with them.

19 "The lord of theſe ſervants, after he had been gone a great while from them, returned, and required every one to give an account of what he had done with his money:"—So, at the end of the world, Chriſt will appear the ſecond time, and ſummon all mankind before him, eſpecially thoſe that have enjoyed the goſpel, to give an account of what uſe they have made of the various gifts he has beſtowed upon them.

20 And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents more.

21 His lord ſaid unto him, Well done, thou good and faithful ſervant; thou haſt been

20, 21 "And he who had five talents came firſt, and bringing five more, ſaid, Lord, I gratefully acknowledge that thou entruſtedſt me with five talents; behold the happy increaſe! By trading with theſe, I have gained another five: His lord replied with approbation, You have proved yourſelf to be a diligent and faithful ſteward, in employing thoſe ſmall ſums for the purpoſes for which I gave them; I will beſtow upon you ſtill more abundant riches and honours, that you may be as happy as my favour can make you:"—So, at Chriſt's ſecond coming, his faithful ſervants and diſciples, and particularly ſuch as have been moſt eminent in his church,

will

been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

will thankfully own the grace that fitted and qualified them for his service, and that was not bestowed in vain, but stirred them up to diligence, and turned to good account: And he will publicly and kindly accept their labours of love for his name's sake, owning them to be evident proofs of his grace in them, and of their fidelity to him; and, in the riches of his liberality, will advance them to the inheritance of the saints in light, and set them on thrones of glory; where, according to their utmost capacities, they shall enter into, and be surrounded with, all possible blessedness and exalted delights, resulting from his presence and favour, in a participation of his own immortal joys.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22, 23 "Then he who had received two talents, came, and, bringing two more, made the like acknowledgment of his lord's favour, and of a proportionable increase, by means of his trading with them: And his lord replied with like approbation of him, and assurances of the great things which he would further bestow upon him:—So when others of Christ's faithful servants and disciples, of lower attainments, appear before his judgment-seat to give up their accounts, they, in like manner with the rest, will thankfully own his favour, and its blessed effects on them; and he will also freely accept and own their services, in their measure, as equal proofs of the truth of his grace in them, and of their faithfulness to him; and will advance them to glory and blessedness, as high as they may be capable of, in his everlasting presence and love; where they will plunge into, and be swallowed up in, a boundless ocean of unutterable joy, which he will give them in communion with himself.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast *that is* thine.

24, 25 "At last he who had received one talent, came, and excused his own sloth, by an unjust reflection upon his lord, saying, I apprehended thee to be a severe master, who demandest more than thou gavest, like one who, according to the proverb, would reap where he had not sown, and gather corn where he had never scattered seed; and so I dreaded thy austerity, and would not venture to make any use of thy talent, but buried it in the earth: Behold, here is the money thou gavest me, and I hope thou wilt not insist on more:—So, after the judgment of the righteous, Christ will call the wicked to an account: And graceless ministers and people, who have only the bounties of providence, and gospel-gifts and privileges, are apt to entertain hard thoughts of God, and to excuse their own sinful neglects, by unjust reflections upon him, as if he demanded

manded more of them than he had ever given, or would give an ability to perform; and, therefore, they reſolve to bury their minds in earthly things, and yield themſelves up to ſlothfulneſs in religion; and they hope to come off, in the day of judgment, becauſe they are not ſo wicked as ſome others and have done no great harm, though they have done no good.

26 His lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, thou knewеſt that I reap where I ſowed not, and gather where I have not ſtrawed:

27 Thou oughteſt therefore to have put my money to the exchangers, and then at my coming I ſhould have received mine own with uſury.

26, 27 But his lord replied, Thou perverſe and idle drone; it is plain, by your own confeſſion, that you knew I expected an improvement of the money I left with you; and therefore, if you would not trade with it in hopes of a greater increaſe, you ought at leaſt to have put it out to the banker, that, at my return, I might have received mine own with common intereſt *:"—So, in the great day of account, Chriſt will ſay to the unprofitable, whom he deems to be a ſlothful and wicked ſervant, If you unrighteouſly imagined that I was ſevere in requiring more than I gave, how durſt you neglect an improvement of what you own I beſtowed upon you? or how could you think that I would not inſiſt on an improvement of *that?* And who told you, that I would not have rendered your attempts effectual, had you made the beſt uſe you could of ſuch advantages as I favoured you with, beyond what you deſerved, or could have demanded? This, therefore, is all frivolous and abuſive pretence, and ſhould rather have been an argument for diligence than for ſloth; but that which really moved you to neglect my ſervice, was your own indolence and diſlike of it, and not your want of ability for it.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

28 "Then the lord of theſe ſervants ordered the ſingle talent to be taken away from him who had made no uſe of it, and given to him who had been moſt remarkably faithful and laborious unto the doubling of his five talents:—So Chriſt will ſtrip graceleſs perſons, whether miniſters or people, of all the good things he beſtowed upon them; and will add ſignal bleſſings to them that are eminently faithful and diligent in the exerciſe of their gifts and graces, for his glory, and the good of the church.

29 For unto every one that hath ſhall

29 For † as every one who has grace and other gifts, and, by their influence, makes a careful improvement

NOTES.

* Putting money out to uſe was cuſtomary in thoſe days; and Chriſt here ſeems to allow of a reaſonable intereſt to be received for it.

† It is a little doubtful to me, whether this verſe be a continuation of what Chriſt will ſay in judgment, or of what he ſaid before-hand, to ſet out the general method of his diſpenſations here and hereafter; and, therefore, I have given ſuch a ſenſe as may take in both.

shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath.

provement of them, may depend upon an increase of these and other blessings, with abundance of comfort in them on earth; so he shall be crowned with all the riches of a glorious and everlasting inheritance in heaven: But as he, that has only the gifts of providence and of gospel-privileges, and makes no better use of them than if he really had them not, may expect to be one way or other blasted before he dies; so he shall be utterly deprived of all good things that he had, or seemed to have, for ever in the day of account.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

30 And then the great Judge of all will order the idle, useless, and wicked servant, to be cast into the dreadful darkness and horror of an eternal hell; where he shall have bitter lamentation and wo, with endless rage and agony, as the just punishment of his sin.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

31 Now when the Messiah, who condescended to take upon him the nature of man, shall appear to make these various retributions, he will come, not only in the glory of his Father, (chap. xvi. 27.) shining in all the perfections of the Godhead; but likewise in the exalted honours, that are peculiar to his person and office, as Mediator and Judge of the world, and with a bright retinue of an innumerable company of angels, as his magnificent train and ministers of state, to execute his commands; and then will he sit in a visible manner, with awful majesty and grandeur, upon his illustrious throne, which he has prepared for judgment.

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

32 And all mankind, high and low, young and old, saints and sinners, *Jews* and *Gentiles*, of all nations, shall be brought before his judgment-seat to give an account of themselves to God; and he shall separate the righteous from the wicked, as a shepherd uses to sever his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

33 And he will set his chosen and called in an honourable situation, at his right hand, as his dear property, that were given to him by the Father, redeemed by his blood, and sanctified by his Spirit; but the wicked he will set, in a place of dishonour and disgrace, at his left hand, as filthy and abominable creatures, like goats, who loved, and lived, and died in sin, and are none of his.

34 Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for

34 Then, having made this separation between them, and put them into distinct companies, the royal Judge will proceed to pass sentence, first on the company at his right hand, saying to them, with the authority of a king, whose word is with power, and shall take effect, and with all the endearments of a smiling aspect and affectionate voice, "Come hither,

for you from the foundation of the world.

hither, O ye bleſſed of my Father, who have found grace in his ſight, whom he has bleſſed and will bleſs, as he is my Father, and a Father of mercies to you on my account; take poſſeſſion of all poſſible glory and bleſſedneſs, riches and delights, in the heaven of heavens, as an inheritance of grace, by right of adoption, which he has provided for you in his everlaſting counſels, and free appointments, and which he prepared for your uſe from the beginning of time, when he created the heavens and the earth.

35 For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

36 Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

35, 36 "For the tokens of my ſheep, to whom this kingdom belongs, are found upon you: Ye have uſed the talents I gave you, for my glory, and my people's good; and the evident fruits of your faith and love, which prove their ſincerity, appear in this, That, when I was hungry and thirſty, ye gave me meat and drink; when I was in ſtraits and difficulties, as a ſtranger, ye courteouſly entertained me; when I wanted cloaths to cover and warm me, ye provided them for me; when I was ſick, (επεσκεψασθε) ye paid me kind and compaſſionate viſits; and when I was thrown into jail for the goſpel's ſake, ye came to relieve and comfort me."

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed *thee*? or thirſty, and gave *thee* drink?

38 When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

37, 38, 39 Then the righteous will anſwer, with all humility, like perſons amazed, and, as it were, put to a holy bluſh, to think that ſo gracious and honourable a notice ſhould be taken of ſuch poor little mean ſervices as theirs, 'Lord, how is it that thou ſhouldeſt put ſuch a ſurpriſingly favourable conſtruction, beyond all our deſert, on any thing that ever was done by us, moſt of whom never ſaw thee in the fleſh? When had we opportunity of ever performing any of theſe dutiful offices of kindneſs and charity, and thereby teſtifying our love to thee, as hungry, or thirſty, or a ſtranger, who needed relief, or as naked, ſick, and in priſon? Surely nothing we have ever done can be worthy of ſo high an encomium, much leſs of ſo glorious a reward!"

40 And the King ſhall anſwer, and ſay unto them, Verily I ſay unto you, In as much as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done *it* unto me.

40 But Chriſt, like a king, who will then appear to diſplay the glory of his grace, as well as of his righteouſneſs, will reply, "As I know how your heart ſtood affected toward me, and how all your works and labours of love were performed for my ſake, and in obedience to my command; the interpretation I have given of your actions, by their principles, is a righteous judgment; and I will put the beſt conſtruction upon them to your advantage: Therefore I aſſuredly tell you, that ſince ye have done theſe things to one or other, though it were only to the meaneſt, of theſe my members and ſervants, whom ye now ſee at my right hand, and whom

whom I reckon as my brethren, I judge what ye did to them, because of their relation to me, as done to myself; and all this I place to my own account, that as ye therein owned and honoured me before men, so I may now own and honour you in the presence of my Father, and of his holy angels."

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels.

41 After this, Christ will turn to the company of the wicked on his left hand, and pass sentence upon them, saying, with dreadful majesty in his voice and countenance, "Depart from my blessed and glorious presence, ye impenitent unbelieving sinners, who lie under the righteous curse of a broken law, for your iniquities; I will be no Saviour to you, who rejected me, and persisted in your sins; but as ye have chosen the service, and done the work of the prince of darkness, and of the rest of the apostate spirits whom he employed to seduce you, I now banish you from my presence, to keep them company, and to suffer with them the everlasting torments of that unquenchable fire which incensed justice originally prepared for them. And this is a righteous sentence upon you:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

42, 43 "For ye have the plain marks of apostasy, impenitence, and unbelief, upon you: It evidently appears, that ye have hid my talents, and made no good use of them; that ye have been unfaithful to your trusts, and are none of mine; in that, when I was hungry and thirsty, ye gave me neither meat nor drink; when I was in straits and difficulties, as a stranger, ye gave me no entertainment; when I wanted cloaths to cover and warm me, ye would not be at any expence to provide them for me; when I was sick, ye never came to shew any kindness or compassion to me; and when, for the sake of the gospel, I was cast into prison, ye never came to relieve or comfort me."

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a-thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

44 Then the wicked will answer in their turn, with a design to excuse and justify themselves, saying, like persons all in confusion and hurry, 'Lord, when did we ever see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not perform the offices of kindness and charity to thee, which such circumstances called for? Our eyes never beheld thee in such want and necessity, and we never refused to communicate to thy relief.'

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did *it* not to one of the least

45 But Christ will reply, "I, who know your hearts, and all your principles and designs, assuredly tell you, That as, for want of love to me, and of due regard to my commands, ye despised one or other of these, my brethren, whom ye now see at my right hand, and would not do the before-mentioned

least of these, ye did *it* not to me.

tioned things to them for my sake, as induced thereunto by their relation to me; I judge righteous judgment, in reckoning your neglect of them as a disaffection to myself: My sentence therefore shall stand."

46 And these shall go away into everlasting punishment; but the righteous into life eternal.

46 And, in pursuance of these different awards, from which there is no appeal, these wicked and justly accursed creatures shall depart from my blessed presence into everlasting destruction: But the righteous shall inherit the kingdom, which consists in a complete possession of everlasting life and blessedness.

RECOLLECTIONS.

Oh the inestimable worth of true grace in the heart! When it is at the lowest ebb there, it, nevertheless, makes a wide difference between real believers, and mere professors of the gospel. Though this may sometimes not be discerned now, it will certainly appear in the day of judgment, when the grace that is in one will not profit another, nor pretences pass for realities; but every one must give an account of himself to God. And oh with what awful majesty and glory will the Lord Jesus appear, when he comes to judge the world at the last day! What a vast assembly will then be gathered together before his tribunal! And what a dreadful disappointment will some meet with there, who deceived themselves with vain hopes here! Christ will then separate between the precious and the vile; will lay them all open in a clear light, with regard to their governing principles and views, as well as the course of their lives; and will judge them upon the foot of proper evidence, and reward them according to their respective works, as they shall witness for or against them. Wo to all those that take up with a formal hypocritical profession; that entertain hard thoughts of God, and so neglect the trusts committed to them; or that go about to accuse him, and excuse themselves! The great Judge of all will discover even their most secret iniquity; will confute, and pour confusion upon them, for their false pleas, either of innocence, or of want of proper assistance and encouragement; and, as the just reward of their sin and sloth, will banish them his delightful presence, and take everlasting vengeance upon them. But blessed are they that have the grace of God in truth, and are thereby inclined and enabled to be faithful in the discharge of the duties of their stations, whether their talents be more or less. Christ will take a kind and gracious notice of his work in them, and even of the least of their upright services for him: And while they will think meanly of their best performances, and disclaim all merit by them in the great day, he will make the best of them in their favour; and, in the rich abundance of his grace, will admit them into his blessed presence, and crown them with immortal honour, to their utmost satisfaction and joy, in his everlasting kingdom.

CHAP. XXVI.

The Jews *conspire against Christ*, 1,—5. *A woman anoints his head*, 6,—13. Judas *sells him*, 14,—16. *Christ eats his last passover with the disciples*, 17,—25. *Institutes his supper, and foretels his disciples forsaking, and* Peter's *denying him*, 26,—35. *His agony in the garden*, 36,—46. Judas *betrays him into the hands of the officers*, 47,—56. *He is arraigned, and condemned in the high-priest's court*, 57,—68. *And* Peter *denies him*, 69,—75.

TEXT.

AND it came to pass, when Jesus had finished all these sayings, he said

PARAPHRASE.

WHEN Jesus had made an end of all these important discourses, he reminded his disciples, that, on the approaching passover, which they knew was to be celebrated at *Jerusalem* within two or three

ſaid unto his diſciples,

2 Ye know that after two days is *the feaſt of* the paſſover, and the Son of man is betrayed to be crucified.

3 Then aſſembled together the chief prieſts, and the ſcribes, and the elders of the people, unto the palace of the high prieſt, who was called Caiaphas,

4 And conſulted that they might take Jeſus by ſubtilty and kill *him.*

5 But they ſaid, Not on the feaſt-*day*, leſt there be an uproar among the people.

three days, he, the Meſſiah, ſhould be betrayed into the hands of the *Jewiſh* rulers, who were his moſt inveterate enemies, and would deliver him up to the *Roman* power to be crucified; they having no power within themſelves to put any one to that ſort of death. (See the note on *John* xviii. 31.)

3 About the time that he foretold this, the chief prieſts, and doctors of the law, and elders of the people, the men of chief authority, as being members of the † ſanhedrim, joined together in a confederacy againſt him; and met in the palace of *Caiaphas*, who was high-prieſt that year, (*John* xi. 49, 51.) to concert the propereſt meaſures for compaſſing their malicious deſign.

4 And the ſcheme they formed and reſolved upon was, not to ſeize Jeſus by open violence, which might be hazardous to themſelves, and defeat their plot againſt him, eſpecially at the time when there was ſuch a vaſt concourſe of people from all parts, many of which were well-affected towards him; but to contrive means of getting him privately into their power, and then to put him to death.

5 However, ſome among them were ſo apprehenſive of the great intereſt he had in the affections of the populace, that they adviſed againſt attempting even this private way of apprehending him, till after the paſſover; leſt the multitude, perceiving the deſign of the ſanhedrim, ſhould be outrageous, and take up arms to reſcue him out of their hands: But others were for having him ſeized as ſoon as poſſible; and God, permitting their counſel to take effect, over-ruled it for the accompliſhment of his own deſign, that, at the very time of the paſſover, the true Paſchal Lamb ſhould be publicly ſacrificed for us.

6, 7 Now

NOTE.

† The *Jewiſh* ſanhedrim, or great council, was the ſupreme court of judicature, which God inſtituted in the days of *Moſes*; and conſiſted of ſeventy wiſe men or elders, beſides *Moſes*, their prince or chief: (*Numb.* xi. 16, 17, 24, 25.) But ſome learned men ſuppoſe, that *Eldad* and *Medad* (mentioned ver. 26.) were added to the ſeventy, and ſo made ſeventy-two, after the rate of ſix for every tribe of *Iſrael*. This great council ordinarily ſat in a court, or chamber, of the temple, called *Gazith*; and judged of all matters of the greateſt conſequence. The next court of judicature, inferior to this, conſiſted of twenty-three; which, ſitting in a room by, or over, the gates of their cities, were called *judges and officers in their gates, to judge the people with juſt judgment*, Deut. xvi. 18. Two ſuch councils ſat at *Jeruſalem*; one in the gate *Shuſhan*, or the gate of the mountain of the houſe; and the other in the gate *Nicanor*, or the gate of the court: And one council of this ſort ſat in the gate of every city that contained at leaſt one hundred and twenty heads of families; theſe had judgment in matters of life and death in ſome caſes, though not in all: And if, in any town or city, there were leſs than one hundred and twenty families there was a court or conſiſtary of three, which took cognizance only of inferior cauſes, or ſuch as were not capital. *Vid. Seld. de Synedr.* l. 2. *c.* 4. *ſec.* 2, 7, 8. *cap.* 5. & *cap.* 10. *ſec.* 3, 4. And ſee *Lightfoot*'s Temple, vol. i. p. 1102.

6 Now when Jesus was in Bethany, in the house of Simon the leper.

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head, as he sat at *meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me.

6, 7 Now a few days before this *, as Jesus was sitting and eating at a village near *Jerusalem*, called *Bethany*, in the house of *Simon*, who, by way of distinction, was styled the Leper, (see the note on *Mark* xiv. 3.) a certain woman, *Lazarus*'s sister, bringing along with her an alabaster-box of very costly and fragrant ointment, opened the box, and poured the precious ointment upon his head and feet, (*John* xii. 3.) in testimony of her faith in him as the Messiah, or God's Anointed, and of her love and respect to him

8 But when his disciples observed it, some of them were much displeased, saying privately †, What an imprudent extravagance is this? Our Master does not affect such delicacies and profuseness: Why does this woman waste so much precious ointment without any occasion, when it might have been improved to more valuable purposes?

9 For this might have been sold for a considerable sum, and the money been distributed among the poor for the relief of their necessities: Thus they rashly censured her, and were wanting in their respect to their Lord.

10 But Jesus knowing all hearts, and observing not only their murmurings about it, but likewise the different principles that influenced her and them, rebuked them, saying, Why do ye blame this woman, as if she had done amiss? She has herein acted a better part than you; for it is, indeed, a good work, very proper and seasonable in my present circumstances, and is the effect of her faith in, and love to me.

11 For,

NOTES.

* It seems from *John* xii. 1. that what follows, about the anointing of Christ's body at *Simon*'s house in *Bethany*, was *six days before the passover*, and so was three or four days before the time at which he here said, (ver. 2.) *After two days* is the passover: And it is probable, that *Judas*'s going with discontent, after this anointing, to the sanhedrim, and offering to deliver Jesus into their hands, was the principal reason that prevailed with them to go on immediately with their design of apprehending him, (verse 3, 4.) lest they should not meet with another opportunity so convenient for it.—Though, in *John* xii. *Simon*'s house is not mentioned, and *Lazarus* and *Martha* are said to be at supper; it might be, either that they all dwelt together in the same house, or that *Lazarus* was at *Simon*'s house as a guest, and *Martha* as an assistant in the entertainment; and that *Mary* being there as a friend, was the woman here meant who anointed Jesus. And though both our evangelist and *Mark* mention the woman's anointing only his head, and the apostle *John* speaks of *Mary*'s anointing only his feet, it is no unusual thing for one of these sacred historians to supply what was omitted by the others; and the apostle *John* writing last, might, for a further enlargement of the history, add the anointing of his feet. And so all this may very well consist with the history's being the same, as they appear to be in other circumstaces. This supposition frees them from various perplexities that otherwise would attend them.

† This was probably at the instigation of *Judas*, who murmured at it, *John* xii. 4, 5.

11 For ye have the poor always with you, but me ye have not always.

11 For, as to what ye suggest about disposing of this costly ointment for the benefit of the poor, Ye will always have them present with you, as proper objects of your charity, whom ye may have perpetual opportunities of relieving, as often as ye are inclined to it; but I shall continue to be corporally present with you, only for a very little while, being soon to go to the Father; and therefore ye ought not to grudge this her seasonable expence, to testify the honourable regards she has to me.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

12 For this is not so needless a charge as ye imagine, since, in a few days, I must be crucified and buried; and, as she will not have an opportunity to embalm my body then, which, in that case, ye would think a suitable token of her respect to me, she has been secretly influenced to pay me this honour before-hand; and has thereby shewn, that her believing and affectionate homage exceeds yours.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

13 I assuredly tell you, This woman's thus remarkably anointing my body against my burial, is such an extraordinary instance of her faith and love, and so much to the honour of my name, that it shall be recorded to her commendation, and to the encouragement of those graces in others, wherever the glad tidings of salvation, founded on my death and resurrection, shall be published, even through all the nations of the world.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them,* What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

14, 15 After this, *Judas*, surnamed *Iscariot*, though he was one of the twelve apostles whom Christ had chosen to be his most intimate friends and attendants, and always treated with kindness and favour; yet this ungrateful, covetous, and perfidious hypocrite, through the instigation of Satan, (*Luke* xxii. 3) and the discontent of his own mind, went to the chief priests, and asked them, What they would give him to betray Jesus privately into their hands? assuring them that for a sum of money he would do it: And, as this was what they most of all wanted, they readily agreed to give him thirty shekels of silver†, which was, by the law, the price of a slave, (*Exod.* xxi. 32.) *A goodly price that he was prized at!* (Zech. xi. 13.)

16 And from that time he sought opportunity to betray him.

16 And yet, mean and trifling as the sum was, this base-spirited creature took up with it; and, from that time forward, watched for an opportunity to acquaint them with the place to which Jesus privately retired, that they might find and seize him.

17 Now the first *day*

17 Now on the first day of unleavened bread, the

NOTE.

† A shekel was about two shillings and four pence; but, if we reckon it at half a crown, this sum amounted only to three pounds fifteen shillings sterling.

day of the *feaſt of* unleavened bread, the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſover?

the day appointed of God, and uſually obſerved by the *Jews*, for killing the paſchal lamb, which was to be eaten in the evening, as a memorial of *Iſrael*'s protection from the deſtroying angel, and deliverance out of *Egypt*; his diſciples, knowing that no difficulties or dangers would divert him from obſerving an ordinance of God, came and aſked him at what houſe he would pleaſe to have them make ready for their eating the paſſover; they being all ſtrangers at *Jeruſalem*, and having no habitation of their own there *.

18 And he ſaid, Go into the city to ſuch a man, and ſay unto him, The maſter ſaith, My time is at hand: I will keep the paſſover at thy houſe with my diſciples.

18 And Jeſus, to ſhew his authority, and his foreknowledge of all things, ordered *Peter* and *John* (Luke xxii. 8.) to repair to *Jeruſalem*, where they ſhould meet with a man, whom he deſcribed by ſome particular circumſtances; (*Mark* xiv. 13.) and bade them tell him, Their Lord and Maſter had ſent them to let him know †, that the time determined of God for his being put to death was juſt at hand, and to demand liberty for himſelf and his diſciples to eat the paſchal lamb together at his houſe.

19 And the diſciples did as Jeſus had appointed them; and they made ready the paſſover.

19 Accordingly theſe diſciples, without diſputing his order, or doubting of ſucceſs, went into the city, found the man whom Jeſus had deſcribed, and did every thing according to the directions he had given them; and, as this man readily complied with their deſign, they got the lamb killed in the court of the temple, had it roaſted, provided unleavened bread, and wine, and bitter herbs, and made every thing ready for Chriſt's celebration of the paſſover with them, in a room properly furniſhed, and commodious for that purpoſe. (*Mark* xiv. 15.)

20 Now when the even was come, he ſat down with the twelve.

20 Now when, after ſun-ſet, the latter evening came on ‡, which was the time for the *Jews* eating the paſſover, Jeſus went to the houſe, and there ſat down with the twelve apoſtles to ſupper.

21 And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

21 And while they were eating, he, knowing all that was in *Judas*'s heart, took occaſion to ſay, I aſſuredly tell you, that one of you, who, as my friends and family, are now celebrating this feaſt with me, will treacherouſly diſcover me to mine enemies,

NOTES.

* Dr. *Lightfoot* ſays, The houſes of *Jeruſalem* were not to be hired; but, during the time of the feaſt, were of common right.

† Chriſt's ordering them to tell the man this, ſeems to intimate, that he was one of his diſciples, or at leaſt one of his friends, though not an apoſtle.

‡ The time appointed for killing the paſchal lamb (*Exod.* xii. 6.) was בין הערבים *between the two evenings*, or in the afternoon before ſun-ſetting; for all the afternoon was called the evening of that day; and the latter evening began at ſun-ſetting, which was the time for eating the paſſover. See *Ainſworth* on *Exod.* xii. 6, 8. and *Whitby*'s appendix to *Mark* xiv.

nemies, that they may privately apprehend, and put me to death. (See the note on *Luke* xxii. 21.)

22 And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I?

22 Upon hearing this, the diſciples were exceedingly alarmed, and troubled within themſelves, to think that ſuch evil ſhould befal their Lord, and that any of them ſhould act ſuch a monſtrouſly vile and ungrateful part in it; and each of them *Judas* excepted, being more apt to ſuſpect his own than any of his brethrens heart, though he was not conſcious of the leaſt inclination or deſign that way; and being deſirous of Chriſt's clearing him, began, in his turn, to ſay, Lord, I humbly hope it is not I that ſhall prove to be this villainous wretch.

23 And he anſwered and ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me.

23 Chriſt, not thinking it proper as yet to fix the charge particularly on the man to whom it belonged, replied, One of you, who is now putting his hand into the ſame diſh, and eating with me, (ſee the note on *Mark* xiv. 20.) is the perfidious diſciple, who, under a pretence of friendſhip, will certainly betray me, according to that ancient prophecy, *Mine own familiar friend, which did eat of my bread, has lift up his heel againſt me.* (Pſal. xli. 9.)

24 The Son of man goeth, as it is written of him: but wo unto that man by whom the Son of man is betrayed; it had been good for that man, if he had not been born.

24 I, the Meſſiah, muſt needs undergo the bittereſt ſufferings, and am willing to endure them, according to the prophecies concerning me: But, how much ſoever infinite Wiſdom will over-rule the wickedneſs of the traitor to accompliſh the moſt glorious deſigns, this is no excuſe to him, or extenuation of his ſin; his righteous puniſhment, therefore, will be ſo exceeding dreadful, that it would have been happy for him never to have had a being, ſince it is better not to be at all than to be ſo miſerable.

25 Then Judas, which betrayed him, anſwered and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

25 Then *Judas*, who was the traitor Chriſt pointed at, being ſo hardened in his wickedneſs as not to be moved by the terrible wo denounced againſt him, put on a bold face; and ſuppoſing, under the power of unbelief, that Chriſt did not know his ſecret deſign, or would not diſcover him to the reſt, and fearing leſt his ſilence ſhould be conſtrued into an argument of guilt, he ſaid, Maſter, I hope you do not mean that I am he who will betray you? To which Jeſus replied, in terms that amounted to his ſaying, Thou art the man. (See the note on *Luke* xxii. 70.)

26 And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and

26 And at the latter end of the paſchal ſupper, before the table was cleared, Jeſus, to ſhew that he was thereby typified as the Lamb of God, who was to be ſacrificed for us, took in his hands ſuch bread as was then in common uſe; and, having ſet

and said, Take eat; this is my body.

it apart for sacred service by thanksgiving and prayer *, he brake it, and distributed it among the disciples, saying, Take, and eat it: For I appoint this sacramental bread to be henceforth eaten as the memorial of my body's being broken for your redemption, by my sufferings and death; in like manner as the eating of the paschal lamb was appointed to be a memorial of the preservation of *Israel* from the destroying angel, and of their deliverance out of *Egypt*. (See the note on *Mark* xiv. 22. and *Luke* xxii. 19.)

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:

27 After the same manner, he likewise took a cup of such wine in his hand as they had at the paschal supper; and, setting this apart, by thanksgiving and prayer, to sacramental use, delivered it to his disciples, saying to every one of them, Drink of this. (See the note on *Luke* xxii. 20.)

28 For this is my blood of the new testament, which is shed for many, for the remission of sins.

28 For I appoint this sacramental wine to be henceforth drank by all my disciples, as the representation and memorial of my blood's being shed for the confirmation of the new covenant, and purchasing of all its blessings, and particularly for the forgiveness of the sins of vast multitudes, not of the *Jews* only, but of the *Gentiles* also, even of all that by faith receive the atonement ‡.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

29 But I tell you, that, from this time forward, I have done with drinking the juice of the grape in commemoration of *Israel*'s deliverance; and will have that ordinance continued no longer, than till the things it typified shall be fulfilled, (*Luke* xxii. 16.) by a more glorious redemption, in the gospel-kingdom, which will take place after my resurrection, and will call for a new use of wine in the commemorative ordinance I have now instituted: Nor will I any more so freely and familiarly commune with you again in person, till I take you up to heaven; where I will admit you to still more intimate and delightful fellowship with me, which will be always fresh and entertaining, like new wine that was never drank before, and is of a different nature from that which we have been drinking now; and where we shall celebrate together, with inexpressible joy,

NOTES.

* The *Jews* loaves were broad and thin, and so might easily be broken.

† Though Christ was not yet crucified, he speaks of his death as if it were already past, because it was just at hand, and this ordinance was to be a standing memorial of it in all after-ages: Thus God said of circumcision to *Abraham*, just before he and all his were circumcised, *This is my covenant.* (Gen. xvii. 9, 10.) And he said of the passover to *Israel*, just before he had passed over their houses, and delivered them out of *Egypt*, *It is the Lord's passover*, Exod. xii. 11.

joy, your complete deliverance from all sin and sorrow ‡.

30 And when they had sung an hymn, they went out into the mount of Olives.

30 And when, at the close, they had sung a psalm, or song of praise, suited to the present occasion, Christ, knowing that the time of his being betrayed was just coming on, would not stay to be apprehended in the house, lest he should bring the master of it into trouble; nor in *Jerusalem*, lest it should occasion public tumults and outrages; but retired with his disciples to the mount of *Olives*.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

31 As Jesus was on his way thither ||, he foretold them, that they would be so surprised and terrified that very night, by reason of the distressing things which would befal him in their presence, that every one of them would desert him; for the time was just at hand, in which that famous prophecy would be fulfilled, (*Zech.* xiii. 7.) *Awake, O sword, against my Shepherd, and against the Man who is my Fellow, saith the Lord of hosts: Smite the Shepherd, and the sheep shall be scattered.*

32 But after I am risen again, I will go before you into Galilee.

32 But for your comfort, said he, though I shall be put to death, I shall soon rise again: And do not think that I will forsake you, though ye will highly deserve it; no, I, like a shepherd, will go before you, and gather you together again in *Galilee*, where ye shall see me.

33 Peter answered and said unto him, Though all men shall be offended because of thee, *yet* will I never be offended.

33 *Peter*, who was too rash and self-confident, instead of having a godly jealousy over himself, seemed to take it ill that Christ should suspect him, and said, Lord, whatever is the consequence, and whoever shall be afraid to own thee, yea, though every one of thy disciples, and all the world besides, should abandon thee; yet I am sure, and I promise, that no danger or terror shall ever make me afraid to cleave to, and stand by thee.

34 Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou

34 Jesus, knowing that he resolved and spoke in his own strength, and what would be the event, answered, Alas, *Peter!* I assuredly tell you, that, notwithstanding all these mighty professions of love, zeal, and courage, this very night, before the time of cock-crowing * is past, you will not only be afraid

NOTES.

‡ Some suppose that our Lord here refers to the time of his eating and drinking with his disciples for the confirmation of their faith, after his resurrection. (*Acts* x. 41.) But I do not understand how, if he then drank *wine*, it can in any sense be called *new wine*, which relates either to a new use of it, or to what, for its superior excellence and new delight, may, in a figurative sense, be called new wine.

|| It appears from ver. 36. that Jesus was not yet come to *Gethsemane*, which lay at the foot of the mount of *Olives*.

* The time of cock-crowing was usually reckoned from our midnight to three o'clock of our morning; and that about three o'clock was most remarkable, as being commonly the loudest toward break of day: Accordingly this was sometimes called the second cock-crowing; and at other times, by way of eminence, the cock-

thou shalt deny me thrice.

fraid to appear for me; but will shamefully, three times over, deny that you belong to, or have any knowledge of me.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

35 But *Peter*, notwithstanding this fair warning from one who knew him better than he knew himself, still persisted in his vain confidence, and replied with greater vehemence than before, No, though my life were to go for it, I assure thee that I never will do so base a thing as to disown thee: And the rest of the disciples, seeing him so resolute, and not being sensible of their own weakness and what temptations might befal them, were induced by his example to join in the like protestations.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

36 Then Jesus, taking with him all the apostles except *Judas*, who by this time was gone to the chief priests to inform them where they might find him, (*John* xiii. 30.) went with them to a garden, near a village called *Gethsemane*, which signifies a press for olives, and was at the foot of mount *Olivet*, where he trode the wine-press of his Father's wrath alone: For, having entered the garden, he ordered eight of the eleven disciples to stay at a certain place there, till he should retire for prayer.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

37 And as *Peter*, and the two sons of *Zebedee*, *James* and *John*, had been eye-witnesses of his glorious transfiguration in the mount, (chap. xvii. 1. *&c.*) he took them along with him to be witnesses of his deepest humiliation and agonies; and, as soon as they were got from the other disciples, he was in great distress and consternation of spirit, under a strong impressive sense of the terrible sufferings he felt, and was going to endure, from the powers of darkness, and from divine justice for his people's sins.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

38 Then, turning to these disciples, he said, My soul is (περίλυπος) compassed about with the most grievous sorrows, so that I can hardly subsist, but am ready to die under them; and they will never entirely leave me, till they issue in my death: Stay ye here, and observe how it is with me; and guard against the temptations that are coming upon yourselves.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be

39 Hereupon he retired about a stone's cast from them; (*Luke* xxii. 41.) and, prostrating himself upon the ground, in great humility, reverence, and sore distress, he, like a man of sorrows, who could not but have a natural reluctance to sufferings, prayed,

NOTE.

cock-crowing; and so the difference is *night before the cock crow twice, thou shalt deny me thrice.* See the note on *Mark* xiv. 30. where it is said, *This Luke* xxii. 34.

be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou *wilt*.

ed, ſaying, O my Father, to whom I ſtand related as thy dear Son, if the ſalvation of thy people may be accompliſhed, conſiſtently with the honour of thy perfections, without my undergoing the bitter agonies and ſufferings which thou haſt called me to, I earneſtly beſeech thee to excuſe me from them; however, I entirely and freely ſubmit to thy will, that the innocent averſions of human nature may not be attended to, but thy purpoſe and good pleaſure may be fulfilled, whatever it coſt me: Here I am, do with me what ſeems beſt in thy ſight, I ſtill delight to do thy will.

40 And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What, could ye not watch with me one hour?

40 Having thus poured out his ſoul to his heavenly Father, he returned back to the three diſciples; and finding them all aſleep, rouſed them; and directing his diſcourſe to *Peter*, ſaid, How ſurpriſing is this! What, *Peter!* Did you ſay but now, that you would die with me; and did ye all join with him in that profeſſion? And cannot ye ſo far deny yourſelves, as to keep awake only for one hour, at my command, that ye might ſhew your affection and concern for me now, in my extreme anguiſh?

41 Watch and pray, that ye enter not into temptation: the ſpirit indeed *is* willing, but the fleſh *is* weak.

41 Watch and pray with me in my temptation, as ſympathizing friends under my ſufferings for your ſakes; and ſtand upon your guard, earneſtly begging the grace which is needful to preſerve you in the dangers that are now coming upon yourſelves; leſt ſloth and drowſineſs betray you into miſchief before ye are aware, and ye fall into ſin, in forſaking and denying me, by reaſon of the terrors that are now at hand. I know, indeed, that your hearts are with me; and that ye are ſincerely deſirous to ſhew your love to me, and to avoid all iniquity: But, alas! there are remaining corruptions with you, and the infirmity of your weak and frail bodies is a clog and hindrance to you; ſo that ye cannot do the things that ye would, without the utmoſt religious care, and ſpecial aſſiſtance from above.

42 He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me, except I drink it, thy will be done.

42 Having given them this gentle caution and rebuke, he withdrew a ſecond time, and renewed his earneſt prayer, ſaying, O Father, in whom is all my confidence, if it be not conſiſtent with thy glory to ſave thy people, without my bearing the bitter agonies and ſufferings for them which thou haſt appointed to me, I entirely acquieſce, and freely ſubmit to thy will.

43 And he came and found them aſleep again: for their eyes were heavy.

43 Then, coming back to his diſciples, he again found them all aſleep as at firſt: For they were exceeding drowſy, and could not keep their eyes open, how much ſoever they ſtrove for it; it being

very

very late in the night, and they being ſunk with grief, (*Luke* xxi. 45.) and extremely tired with the fatigue they had undergone in preparing the paſſover, and attending their Lord.

44 And he left them, and went away again, and prayed the third time, ſaying the ſame words.

44 And he, withdrawing a third time, prayed much to the ſame purport as before, reſigning himſelf unreſervedly to his Father's will and pleaſure, which had ſuch an abſolute aſcendency over him as to be a law within his heart. (*Pſal.* xl. 8.)

45 Then cometh he to his diſciples, and ſaith unto them, Sleep on now, and take your reſt: behold, the hour is at hand, and the Son of man is betrayed into the hands of ſinners.

45 Then returning, and finding his diſciples aſleep again, after they had been twice rouſed, he ſaid, Well, ſleep on now, and indulge yourſelves in it, if ye can, or dare. It is now too late to ſhew your kindneſs to me, by watching with me, or to eſcape the danger that is ruſhing upon you: Behold, the dreadful time, I forewarned you of, is come; and I, the Meſſiah, am juſt ready to be treacherouſly delivered into the hands of wicked men, both *Jews* and *Romans*, in order to their taking away my life.

46 Riſe, let us be going: behold, he is at hand that doth betray me.

46 And, having got through the extremity of his foregoing agony, he reſumed his courage, and ſhewed himſelf prepared for all events, ſaying, Ariſe, let us go and face our danger; Obſerve, the traitor and his company are juſt now coming to ſeize me.

47 And while he yet ſpake, lo, Judas, one of the twelve, came, and with him a great multitude, with ſwords and ſtaves, from the chief prieſts and elders of the people.

47 And at that very inſtant, behold, his enemies were upon him, *Judas*, one of his apoſtles, who had familiarly eat bread with him, appeared at the head of a great number of *Roman* ſoldiers, and officers of the ſanhedrim, (*John* xviii. 3.) which moſtly conſiſted of the chief prieſts and elders of the *Jews:* By order of this eccleſiaſtical court, they came armed with ſwords and clubs, to apprehend Jeſus, under the conduct of *Judas*, who had promiſed to lead them to the place of his retirement, that they might take him without running any riſk of oppoſition from the people.

48 Now he that betrayed him, gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he, hold him faſt.

48 Now, in order to their compaſſing this deſign, without danger of miſtaking one or other of the diſciples for Chriſt, becauſe it was night, and his face was not ſufficiently known by the officers and ſoldiers, *Judas* told them beforehand by what token they might be ſure which was he, ſaying, Apprehend the perſon whom I ſhall kiſs, and ſecure him; for ye may depend upon it, that is the man.

49 And forthwith he came to Jeſus, and ſaid, Hail, Maſter; and kiſſed him.

49 Accordingly he, marching in the front of the company, went directly up to Jeſus; and accoſting him in the moſt friendly words, ſaid, Maſter, God be with thee; all proſperity, joy, and ſafety, attend

attend thee; and, as a further sign of honour and friendship, and of sincerity therein, he * kissed his face.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

50 But (δε) Jesus knowing his hypocritical and villainous intention, under these feigned tokens of the greatest affection and respect, reproved his perfidiousness and ingratitude, with this meek and gentle, and yet really cutting rebuke: What! my friend, as you professed and ought to be, and at this very time seem to be, by putting on an air of the most cordial complaisance! what means this way and manner of your coming, at the same time, with armed men along with you? How do swords and staves, and *Hail, Master*, with a kiss, agree with one another? And why are you yourself present, (ἐφ'ῳ παρει) or with what face can you appear here openly before me, to conduct this horrid scene against me? And whilst he was speaking, the officers seized him, and he suffered himself to be made their prisoner.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

51 Things being come to this extremity, and Jesus not rescuing himself, as he easily could, if he pleased, out of their hands; behold the rash and inconsiderate rage and zeal of *Peter*, who, having a sword, drew it with all his might, and striking furiously at the head of *Malchus*, one of the high priest's servants, cut off his right ear. (*John* xviii. 10.)

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

52 Jesus, seeing this, immediately commanded him to forbear, and put his sword into its scabbard: For, says he, they who, without a just and lawful call, run immediately to the sword to revenge themselves, shall ordinarily fall by it ‡. As for my disciples, the weapons of their warfare are not carnal, but spiritual: Their way to victory over their enemies is not by opposing force to force, but by prayer, faith, and patience, in hope that God will fight for them. And as to these *Jews*, who now make use of the *Roman* sword against us, they shall, ere long, be themselves destroyed by the arms of the *Romans*.

53 Thinkest thou that I cannot now pray to my Father,

53 Besides, *Peter*, do not you know, that, if I had a mind to resist and vanquish these enemies, I could, without any more ado, have called upon my Father,

NOTES.

* Christ probably, in his great condescension and kindness, had used to admit his disciples to salute him in this manner at their returns to him after they had been for some time absent; and so *Judas* took this liberty, though he had been from him but a little while.

‡ This, in all likelihood, would have been *Peter*'s lot, if Christ had not overruled the spirits of the armed soldiers to prevent it.

Father, and he ſhall preſently give me more than twelve legions of angels?

Father, who always heareth me; and he would inſtantly have ſent a great army of angels (ſee the note on *Mark* v. 9.) to defend me, and to deſtroy them; and this I could ſtill procure, were I not willing to ſuffer all that they can inflict upon me.

54 But how then ſhall the ſcriptures be fulfilled, that thus it muſt be?

54 But ſhould I take any extraordinary methods to reſcue myſelf out of their hands, how could the predictions of God's word be accompliſhed, which foretold my ſufferings and death as the principal deſign for which I came into the world, and to which I am calmly and willingly to ſubmit?

55 In that ſame hour ſaid Jeſus to the multitudes, Are ye come out as againſt a thief with ſwords and ſtaves for to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me.

55 Immediately upon this, Jeſus, turning himſelf to the company that were there to apprehend him, ſaid, What means this outrageous manner of your coming againſt me with ſwords and clubs, as if I were ſome deſperate villain who muſt be conquered and made to ſubmit by force of arms? I have not behaved like ſuch an one; nor is there any occaſion to treat me with this violence, as if I would reſiſt you: And, were I a criminal, ye had fair opportunities of ſeizing me often enough in the temple, where I, eſpecially of late, have daily appeared, preaching to the people; and yet none of you could find any juſt occaſion, nor would venture, to apprehend me.

56 But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him, and fled.

56 But * God has now at length ſuffered you to execute your wicked deſigns againſt me, that his eternal counſel, and the ancient predictions of the prophets, relating to my ſufferings and death, might be accompliſhed. Then, when the diſciples ſaw their Lord was fallen into the hands of his enemies, they all forſook him, and fled for fear, as he had foretold them they would, leſt they likewiſe ſhould be ſeized and puniſhed together with him.

57 And they that had laid hold on Jeſus, led *him* away to Caiaphas the high prieſt, where the ſcribes and the elders were aſſembled.

57 And they, who had taken Jeſus into cuſtody, hurried him away firſt to *Annas*'s houſe, (*John* xviii. 13.) and then to the palace of *Caiaphas* the high prieſt; where, though it was in the dead of the night, the ſcribes and elders were got together to ſit in judgment upon him.

58 But Peter followed him afar off, unto the high prieſt's palace, and went in, and ſat with

58 In the mean while, *Peter*, having a little recovered his fright, followed Jeſus at a diſtance, as they were carrying him to *Caiaphas*'s houſe; and, ſoon after the company were entered, he went in, and mingled himſelf with the ſervants, that he might be ſcreened from ſuſpicion, and might ſee the iſſue of

NOTE.

* Some have thought theſe may be taken as the words of the *evangeliſt*, who makes this remark. But as τουτο γεγονεν may be rendered, *this is done*; ſo, *the ſcriptures muſt be fulfilled*, are recited as Chriſt's own words to the multitude in *Mark* xiv. 49.

with the servants to see the end.

of this affair, whether Christ's enemies would proceed to extremity against him, or whether he would miraculously deliver himself out of their hands.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death;

59 Now the chief priests and elders of the people, and the other members of the sanhedrim, having, by their authority, seized and bound him, and yet having nothing criminal to lay to his charge, were very inquisitive and industrious to find out proper tools, that, right or wrong, would give information against him of some crime, which might furnish them with a plausible pretence to condemn him, as deserving to die.

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

60 But they could meet with none sufficient to answer their end: Nay, though they got many that were wicked and malicious enough to testify false things against him; yet their falsehoods were so evident, and so inconsistent with one another, that they confounded themselves, and the council could make nothing of them to convict him of any capital crime: But, at length, two false witnesses appeared;

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

61 And * misreciting and misconstruing some words he had formerly spoken, about raising the temple of his body from the dead three days after it should be killed, they alledged, with horrid virulence and contempt, "We heard this wretch say, that he could and would demolish our famous temple, where God dwells and is worshipped, and build it again in three days;" which they supposed might prove him to be an enemy to that holy place, and to be actuated by the spirit of *Beelzebub*.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

62 And as Jesus made no reply to such a false and frivolous charge; but, *as a sheep before her shearers is dumb, so he opened not his mouth*, (Isa. liii. 7.) the high priest got up in a rage, and said, in an insulting manner, What! do you stand mute, in contempt of the court? Do not you hear what these have deposed? What defence are you able to make against an accusation, by two witnesses, of such a high crime and misdemeanour? Or why do they thus witness against you, if it be not true?

63 But Jesus held his peace, And the

63 But still Jesus continued silent; not because he did not know how to refute such a palpable ca-

NOTE.

* They made a false recital of Christ's words, in order to their wresting them: For he did not say, *I can*, or *I will destroy*, as in *Mark* xiv. 58.; but, *Destroy ye* this temple, *John* ii. 19.: And to *this temple*, they added, *made with hands*, Mark xiv. 58.; thereby restraining the sense of his words to the temple at *Jerusalem*; whereas he spoke with a reference to the temple of his body, which they would destroy, *John* ii. 21.

the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God.

lumny, but that he might let them take their own course, who, he knew, were resolved to cut him off, whatsoever he might say for himself, and to turn every thing against him. Then the high priest urged him to accuse himself, saying, I solemly charge and command you upon oath, by the name of the great, the living, and all-seeing God, that you frankly declare unto us, whether you really think yourself to be the true Messiah, who is God's eternal Son.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

64 When he put this important question in so awful a manner, Jesus thought it high time to be plain and open in his confession; and therefore replied, *It is as you have said; I indeed am he*, though ye do not believe it: However, I tell you all, (υμιν) The time is coming, when I, who am the true Messiah, being the Son of man as well as the Son of God, shall be seen, by the whole council and all the people, exalted in dignity and power at my Father's right hand, and visibly appearing in the clouds of heaven, according to ancient prophecies: (*Psal.* cx. 1. and *Dan.* vii. 13.) In a little time, ye shall see the wonderful effusion of my Spirit to glorify me; after that, shall ye see me coming to judge and destroy this city and nation: And at the last day, ye shall see me coming in all my glory to judge the world: And though now I am arraigned, like a criminal, at your bar, ye shall then be arraigned at mine, and forced to own, that I am the Christ, the Son of God, as I now declare myself to be. (See the note on *Luke* xxii. 70.)

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard his blasphemy.

65 The high priest hearing this, immediately rent his garment, in token of detestation and abhorrence, (as the *Jews* used to do when they thought any one spoke blasphemously), and said, He has now reproached the great and living God, by assuming such glory and power to himself as belong only to him: What occasion have we to search for other witnesses, or to hear any farther evidence against him? Behold, how he is condemned out of his own mouth; all the company have heard his bare-faced blasphemy.

66 What think ye? They answered and said, He is guilty of death.

66 What think ye of these words? Has he not herein plainly witnessed against himself as a blasphemer? To which the majority † of them, at least, replied, Yes, yes; he is certainly guilty of a capital

NOTE.

† If *Joseph* of *Arimathea*, and *Nicodemus*, who seem to have been members of the sanhedrim, were present on this occasion, the first of these did not consent to Christ's being put to death, *Luke* xxiii. 50, 51.; and we may well suppose the same of the last.

pital crime, for which, by our law, he ought to die.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands.

68 Saying, Prophesy unto us, thou Christ; who is he that smote thee?

67, 68 As soon as they had thus unrighteously condemned him ‡, some of the company as was prophesied, (*Isa.* l. 6.) began to spit in his face with indignation and contempt, which set others on to abuse him with all manner of rude indignities: Some of them insolently boxed and buffeted him; (ἐκολάφισαν) and others, having blindfolded him, made their game of him in a ludicrous manner, and struck him with their hands, and with rods, (ἐῤῥάπισαν) saying, Now, you who pretend to be a prophet, give us a specimen of your skill, and name this and the other man that smote you.

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

69 Whilst all this was doing, *Peter* continued, not in the court, but in a lower part of the room among the servants; (*Mark* xiv. 66.) and as he was sitting there, a certain maid-servant, observing him, came to him, and said, I verily believe you are one of the disciples, or friends of this Jesus of *Galilee*, who were with him in the garden.

70 But he denied before them all, saying, I know not what thou sayest.

70 But *Peter* being surprised and filled with fear at this unexpected charge, made a rash answer all in a hurry, saying, in the hearing of the whole company, I know nothing of Jesus, nor what you mean by my being with him.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

71 A little while after, he went out into the porch, and another of the maid-servants, seeing him there, said to some of the by-standers, Certainly this sorry fellow was one of Jesus of *Nazareth*'s followers, and was with him when he was apprehended.

72 And again he denied with an oath, I do not know the man.

72 Then *Peter*, over-hearing her, broke out into a violent passion; and, to bear her down, and take off all suspicion from himself, roundly swore that he did not so much as know the man she spake of.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art *one* of them, for thy speech bewrayeth thee.

73 And a little after this, some others of the company attacked *Peter* a third time, saying, It surely cannot be true that you are not one of Jesus of *Galilee*'s disciples; for even your pronunciation shews you to be a *Galilean*, you have the very brogue and clownish accent of that country.

74 Then began he to curse and to swear, *saying*, I know

74 Then he, being in the utmost consternation, and not knowing what to say for himself, resolved to stand it out to the last; and so backed his denial

NOTE.

‡ It is probable, that, upon the foregoing confession, the council either retired for a little while, or ordered Jesus to withdraw, till they might consider what further steps to take with him; and that then their officers, who had him in custody, were the ring-leaders of all this insolence and barbarity, at the instigation of the priests. See the notes on *chap.* xxvii. 1. and *Luke* xxii. 63.

know not the man. And immediately the cock crew.

bal with volleys of oaths, and horrid imprecations, saying, I insist upon it, that I have no acquaintance with this man, and never saw him till now: And immediately, upon this last most shocking denial, the cock crew toward break of day, as Christ had foretold him. (Ver. 34. see the note there.)

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

75 And *Peter* no sooner heard it, than he reflected upon the previous warning Christ had given him, saying to him, Before the time of cock-crowing is past, you will three times over deny me: And calling this to mind, his heart was melted into deep contrition for his great and aggravated sin; and going out from the company, to give free vent to his grief, he sorely lamented his case, weeping bitterly.

RECOLLECTIONS.

How great were the sufferings of the Son of God, in which he likewise shewed himself to be a real, a perfect, and holy man; and which could never have been so great, had they not been for the sins of men! He trode the wine-press of his Father's wrath alone; none of his disciples bore any part in the work, whereby he took away sin, reproach, condemnation, and death from us. For this purpose he readily submitted to his Father's will, and, according to ancient prophecies, endured the worst of agonies, abuses, and shame, for us: But he, who was then arraigned as a criminal at the bar of men, and was treated with cruelty and ridicule by the vilest of them, shall appear in all his glory, to the joy of his saints, and the confusion of his enemies, at the last day.—How thankfully should the children of God celebrate the memorials of their dear and dying Saviour! And why should any of them think much of sufferings for his sake, who has undergone so much for theirs, and has taken out the sting of all that can befal them! But, O how malignant and hideous an evil is sin, which cost our Lord so dear to make an atonement for it! And into what monstrous forms does it shape itself; sometimes deliberately pursuing the most horrid villainies, under a disguise of religion and friendship; and at others hurrying even God's own people into self-confidence on one hand, and dreadful defections on the other; yea, though very rarely, into lying oaths and cursings, under the power of strong temptation, passion, and fear! How jealous should we be over our own hearts! and how should we dread being left to ourselves, or resolving and acting in our own strength! What need have we to be humble, and to watch and pray that we enter not into temptation, since, when it once begins to prevail, none knows how far it may carry us! But if, at any time, we have fallen by our iniquity, our repentance ought to be answerable to our sin; and if we have the grace of God in truth, when we have sinned grievously, our reflections upon it will fill us with such sorrows as often make one weep bitterly.

CHAP. XXVII.

Christ delivered to Pilate, 1, 2. Judas's *despair and death*, 3,—10. *Christ's trial before* Pilate, 11,—14. *The clamour of the people against him*, 15,—25. *His being sentenced to be crucified, and the execution of it*, 26,—44. *Remarkable signs attending his death*, 45,—56. *His burial, and his sepulchre watched*, 57,—66.

TEXT.

WHEN the morning was come, all the chief priests,

PARAPHRASE.

JESUS having been thus examined and condemned by the council, they retired for a little while;

priests, and elders of the people, took counsel against Jesus, to put him to death.

while †; and, when the morning-light appeared, the whole sanhedrim, consisting mostly of the chief priests and elders, went into further consultations about what course they should take that might be most effectual to cut him off.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

2 And as the *Romans* had lately taken the chief power of life and death into their own hands, the sceptre having departed from *Judah*, just as the great Shiloh, or promised Messiah, came, (*Gen.* xlix. 10. see the note on *John* xviii. 31.) the council ordered him to be bound like a capital offender; and then, leading him through the streets, to make him a public spectacle of their triumph, rage, and scorn, they brought him, as an infamous malefactor, to *Pontius Pilate*, who, at that time, was the *Roman* governor of *Judea;* and so fulfilled Christ's own prophecy, that they should *deliver him to the Gentiles to be crucified.* (Chap. xx. 19.)

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

3 Then *Judas*, who had treacherously betrayed him into their hands ‡, as soon as he found that his Master suffered himself to be condemned by the council, and to remain under their power who were likely to procure his death, he was filled with horror and agony, in reflection on his own aggravated wickedness; and wishing, though too late, that it had never been committed, he went and returned the thirty pieces of silver, for which he had sold his Lord, to the chief priests and elders from whom he had received it,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

4 Saying, to Christ's honour, to their caution, and his own confusion, I have been guilty of the worst of villainies, in betraying an innocent person, even to death. But, instead of their taking conviction of their own crime, in hiring him to do it, they put it off with a slight, and said, What care we? that is no fault of ours; you must look to it yourself; we do not know that he is innocent, whatever you do; nay, we have judged him worthy of death.

5 And he cast down the pieces of silver in the temple, and departed, and went

5 And when he saw with what neglect they treated him, and that there was no stopping their prosecution of Jesus, he, in the vexation and terror of

NOTES.

† This seems from *Luke* xxii. 66. to have been a second meeting of the sanhedrim after a short recess: But then, either the evangelist *Luke* placed the examination of Christ, about his being the Son of God, in a different order from the evangelists *Matthew* and *Mark;* or else, at the council's meeting again, they re-examined him upon that article, to see whether he would stand to the answer that he had before given to their question about it.

‡ *Judas*, in all likelihood, hoped that Christ would have confounded his enemies, or miraculously made his escape, and that he himself should have got their money, without any damage done to his master.

went and hanged himself.

of his mind, threw down the money they had given him * in one of the chambers of the temple; and, overwhelmed with insupportable anguish and despair, retired into some solitary place, and there † was suffocated, and fell down headlong with such agony and violence, as to burst the rim of his belly, and let out his bowels. (*Acts* i. 18.)

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury; because it is the price of blood.

6 Upon *Judas*'s leaving the money with the chief priests, they took it up; but ‡ hypocritically pretended that it ought not to be put among the offerings for the temple, because it had been employed to procure the shedding of human blood: And, though they made no scruple of pursuing an innocent man to death, they were unwilling to take the silver again for their own use, lest they should thereby bring the load of guilt, and the odium of it, upon themselves, which was contracted by its having been the price that obtained the delivery of Jesus into their hands, in order to his being put to death.

7 And they took counsel, and bought with them the potters field, to bury strangers in.

7 But (δε) they contrived to ease their own consciences, and put a fair gloss upon what they had done, by disposing of the money in some public charity; accordingly they purchased with it a piece of ground, which was called, *The* || *potter's field*, to be a burying-place for such proselytes of their religion as they thought were not worthy to be interred in the same places with themselves.

8 Wherefore that field was called, The field of blood, unto this day.

8 Therefore the name of that field was changed; and the providence of God so ordered it, for perpetuating the memory of their infamous crime; it being from that time forward called *Aceldama*, which signifies, *The field of blood.* (Acts i. 19.)

9 (Then was fulfilled that which was

9, 10 By these remarkable circumstances, that which was figuratively expressed by the prophet, was

NOTES.

* It seems by his throwing down the money in the temple, that the sanhedrim were adjourned to their council-chamber, in an apartment of the temple, to finish their consultations against Jesus there. If so, the history stands in its due order; and there is no need of placing this fact after the condemnation of Christ by *Pilate*, as the Harmonists generally do.

† The expression here used, απηγξατο, he *hanged himself*, or *was suffocated;* and that in *Acts* i. 18. πρηνης γενομενος ελακησε μεσος, *he falling headlong, burst asunder in the midst*; are easily accounted for, and reconciled, by supposing, either that he was strangled with grief, or by the power of Satan in him, and, falling down, his bowels gushed out; or that, if he hanged himself, the rope, or that to which it was fastened, broke, and so he fell down; and if this were at the top of some precipice, it occasioned the greater violence in the fall, and the more signally manifested the righteous judgment of God, in so uncommon a death of a matchless traitor.

‡ It is likely that they had taken it out of the treasury of the temple, to hire the traitor, under pretence that this was for the service of God.

|| This seems to have been a field owned by some potter, or used to supply potters-earth, or to receive broken pieces of pots.

was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did valne;

10 And gave them for the potters field, as the Lord appointed me.)

was really accompliſhed in what theſe *Jews* did to Chriſt, where it is ſaid, (Zech. xi. 12, 13.) ‖ *They weighed for my price thirty pieces of ſilver, And the Lord ſaid unto me, Caſt it unto the potter: A goodly price that I was prized at of them! And I took the thirty pieces of ſilver, and caſt them to the potter in the houſe of the Lord.*

11 When the *Jews* had brought Jeſus before *Pilate*, they, knowing how jealous the *Roman* government were of all attempts to throw off their yoke, accuſed him of ſetting himſelf up for the Chriſt; which they interpreted to imply, that he ſet up for king of the *Jews*, to deliver them from *Cæſar*'s power. (*Luke* xxiii. 2.) And, as he ſtood arraigned under this charge at *Pilate*'s bar, he interrogated him upon that head, ſaying, Do you indeed profeſs to be the king of the *Jews?* To which Jeſus replied, It is as you ſay, in a certain ſenſe of the words; though not ſo as to imply a temporal dominion, like the kingdoms of this world. (*John* xviii. 36.)

11 And Jeſus ſtood before the governor: and the governor aſked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

12 And while the chief prieſts and elders of the people multiplied clamorous accuſations, he, knowing his own innocence, and the apparent weakneſs and inconſiſtency of their charges, and knowing that his time was come, took no care to anſwer them, but ſilently committed himſelf to him that judgeth righteouſly.

13 Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee?

13 Then *Pilate* ſaid, Do not you hear how your accuſers depoſe, that you pervert the nation, forbid to give tribute to *Cæſar*, make yourſelf a king, and incite the people to rebellion through all *Jewry*, and that, by their law, you ought to die, becauſe you make yourſelf the Son of God? (*Luke* xxiii. 2, 5. and *John* xix. 7.) What have you to offer againſt all theſe charges? Why do not you clear yourſelf?

14 And he anſwered

14 And yet, though he was thus preſſed to anſwer,

NOTE.

‖ As theſe words are found only in *Zechariah*, and not in *Jeremiah*, ſome ſuppoſe they were firſt ſpoken by *Jeremiah*, or written in ſome apocryphal book of his, which is loſt, and were afterwards repeated, as ſome other things were, by *Zechariah*; on which account the *Jews* uſed to ſay, that the ſpirit of *Jeremiah* was in *Zechariah*: Others ſuppoſe that the prophecy of *Jeremiah* was placed firſt in the volume of the prophets, and ſo was the running title of all that volume: Others think that the ninth, tenth, and eleventh chapters of *Zechariah*, were written by *Jeremiah*: Others obſerve that the *Syriac* and *Perſic* verſions read, *It was ſpoken by the prophet*, without naming by whom And others ſuppoſe that the tranſcribers might miſtake Ζχιου for Ιχιου, as biſhop *Hall* ſays he has ſeen theſe names abbreviated in an old manuſcript. However, it is of little importance which of theſe ways we take, to account for this difficulty, ſince it does not affect the doctrine itſelf.

fwered him to never a word, insomuch that the governor marvelled greatly.

15 Now at *that* feaſt the governor was wont to releaſe unto the people a priſoner, whom they would.

16 And they had then a notable priſoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt?

18 For he knew that for envy they had delivered him.

19 When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him.

20 But the chief prieſts and elders perſuaded the multitude that they ſhould

ſwer, he ſtill continued entirely ſilent; ſo that *Pilate* was greatly amazed to think what might be the reaſon of this uncommon behaviour.

15 Now it was cuſtomary for the governor of *Judea* to gratify the people with the releaſe of ſome priſoner, whom they ſhould chuſe, at every paſſover, in honour of that feſtival, which was a commemoration of their own deliverance out of *Egypt*.

16 And it fell out at this paſſover, that they had a notorious malefactor in priſon, one *Barabbas*, who had headed ſeveral ſeditious perſons in an inſurrection, and been guilty of robbery and murder in the riot. (*Mark* xv. 7.)

17 When, therefore, the chief of the *Jews* were gathered together to demand judgment againſt Jeſus, *Pilate*, ſuppoſing that they could hardly prefer ſo infamous a rogue as *Barabbas* to him, made a propoſal to them, that, ſince he was to releaſe ſome one priſoner at that feaſt, they ſhould chuſe which they pleaſed of the two whom he would mention; and they were, this abominable wretch *Barabbas*, and *Jeſus*, whom many among them eſteemed as their Meſſiah.

18 For the governor was well ſatisfied, by their management in the whole of this proſecution of Jeſus at his tribunal, that it was envious and malicious, on account of the high reputation he had gained among the people, who, it might be hoped, would have appeared on the ſide of one that had been ſo great a favourite of many of them.

19 And he was the more confirmed in his good opinion of Jeſus, and in his inclination to favour him, by a meſſage that was brought from his wife whilſt he was ſitting in judgment on this cauſe: For ſhe ſent an earneſt and ſolemn warning to him, ſaying, I beg of you not to paſs any ſevere ſentence upon that righteous man who is now before you; for I have been exceedingly terrified in an uncommon dream about him this morning; and am ſorely afraid, leſt he ſhould be condemned, and you and your family ſhould fall under the vengeance of God for it †.

20 But the more God ſeemed to appear for him, the more the chief prieſts and elders of the *Jews* ſet themſelves againſt him; and, by their intereſt with the common people, took all poſſible pains to

NOTE.

† This was a ſpecial appearance of Providence, to bear witneſs to Chriſt's innocence, whilſt his enemies were loading him with unjuſt reproaches.

should ask Barabbas, and destroy Jesus.

to prevail upon them to demand that *Barabbas* might be freed, and that Jesus might be put to death.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

21 But *Pilate* being rather desirous to set Jesus at liberty, as being persuaded of his innocence, put the question a second time to the whole multitude, saying, Which of these two persons do ye insist upon being set at liberty? And they, under the influence of the chief priests and elders, answered, *Barabbas*.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

22 Upon this the governor said to them, What then would ye have me do with Jesus, who is esteemed by many to be your Messiah? Shall I release him also? Or will ye leave it to me to do as I think proper with him? But they all answered, as with one consent, Let him be condemned to be crucified, and so suffer the most shameful death that can be inflicted upon him.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

23 *Pilate* replied, Why do ye insist on his being crucified? What capital crime has he been guilty of to deserve it? I do not find that ye have proved any thing against him, for which, according to the *Roman* laws, he ought to die. (See the note on *Luke* xxiii. 22.) But, for want of evidence, they cried out with the greater fury and clamour, We hate him, and cannot endure the thoughts of his living; nothing less will satisfy us than that he be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it.*

24 The governor then finding it was in vain to strive against the stream, and that they grew more and more outrageous and desperate by all that he could say to convince or soften them, was in a great strait between his own judgment and conscience on one hand, and his fears of the people's rage on the other; and therefore, to stifle his own convictions, and at the same time quiet the multitude, he thought of an expedient, which he preposterously imagined would acquit himself from guilt, whilst he gratified them; and that was, to yield to their importunity, and yet protest against the fact: And so he called for a bason of water, and washing his hands *, in the presence of all the people, said, By this significative action I clear myself, and testify, before God and you, that I am not guilty of shedding the blood of this righteous man, whom ye force me to

NOTE.

* Some think that *Pilate*, having lived among the *Jews*, did this in conformity to a custom he had learned from them, according to *Deut.* xxi. 6, 7. and *Psal.* xxvi. 6. But others suppose it was in conformity to a rite of this nature among the *Gentiles*, as well as *Jews*, who, to cleanse themselves from the blood they shed, used to wash their hands.

condemn; ye alone shall be answerable for it to God and the whole world, whatever may be the consequence.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

25 Then all the assembly, in the heat of their rage, replied, Be it so. We fear no guilt or danger on this score; if, as you imagine, there should be any, we acquit you, and take it all upon ourselves: Let it be revenged upon us and ours to the latest posterity. So rash and presumptuous were they, in entailing the most dreadful curse of God upon themselves, and upon their children yet unborn.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

26 *Pilate* having got this poor salvo for his own conscience, and being over-awed by their tumultuous clamours, proceeded to discharge *Barabbas*, that notorious malefactor, whose crimes were so great and complicated, that it can hardly be thought he ever could have obtained a release, had he not been put in competition with the holy One, whom they wickedly abhorred: And when he had ordered Jesus to be severely † scourged, in hopes that such an ignominious and cruel punishment might have satisfied the people, but found that even this would not appease them, (*John* xix. 1. *&c.*) he, at last, passed sentence upon him, and delivered him up to the *Roman* officers to be crucified ||.

27 Then

NOTES.

† Whipping or scourging, in criminal cases, was a punishment frequently used both by the *Jews* and *Romans*. The *Jews* commonly inflicted it by a whip of three cords, and limited the number of stripes to thirty-nine; (1 *Cor.* xi. 29.) and so they gave only thirteen strokes with the scourge of three lashes, that they might be sure not to exceed forty stripes, according to the law in *Duet.* xxv. 3. But the *Romans* most usual way of scourging was with such rods or wands as the lictors carried in a bundle before their chief magistrates: And they, not confining themselves to the *Jewish* number, were exceeding cruel in this sort of punishment, as appears from *Eusebius*'s account of their inflicting it on the primitive martyrs; of whom he says, "All "the spectators were astonished when "they saw their flesh torn with scourges, "even to their veins and arteries, so that "their very bowels might be seen:" *Euseb. Eccles. Hist.* lib iv. cap. 15. And as our Saviour was scourged at *Pilate*'s order, it seems to have been done by his officers, after the *Roman* fashion, and to have been very severe, as well as disgraceful; for *Pilate* thereby intended to move the compassion of the *Jews* toward him, in order to his being released, rather than to have him scourged in order to his being crucified, as appears from *Luke* xxiii. 15, 16, 22. *John* xix. 1,—6.: And so τον Ιησουν φραγελλωσας παρεδωκεν, *&c.* may be rendered, *Having already scourged Jesus, he delivered him to be crucified.*

|| When a person was crucified, he was nailed to the cross. as it lay upon the ground, through each hand extended to its utmost stretch, and through both the feet together; then the cross was erected, and the foot of it thrust, with a violent jog, into a hole prepared in the ground to receive it; and this jog disjointed the body, whose whole weight hung upon the nails, which went through the hands and feet, till the person expired by mere dint of pain. This kind of death, which was the most cruel, shameful, and cursed death that could be devised, was used only by the *Romans* for slaves, and the basest of the people, who were capital offenders: But Jesus was to endure this, that the very nature of the death itself might intimate, *his bearing our sins in his own body on the tree*, and *being made a curse for us.* 1 Pet. ii. 24. and Gal. iii. 13.

27 Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band *of ſoldiers.*

27 Then *Pilate*'s guards ſeizing Jeſus, dragged him into the common hall; and there they brought their whole company about him, inhumanly to inſult him, and to make themſelves merry with him; they being more diſpoſed by their temper and profeſſion, to fall in with the fury of the people, than with the timorouſneſs of the governor.

28 And they ſtripped him, and put on him a ſcarlet robe.

28 And as they had heard that he was proſecuted under the character of the king of the *Jews*, they, in deriſion, pulled off his own clothes, and put upon him a red cloak, ſuch as the ſoldiers uſed to wear, to mimic the ſcarlet robes of princes.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail, king of the Jews.

29 And, having wreathed a parcel of thorns into the form of a crown, they, to carry on the jeſt with barbarous mockery, ſet it upon his head, at once to ridicule and torment him; and putting a reed, or hollow cane, (καλαμον) into his right hand for a mock ſceptre, anſwerable to his ſham robes and crown, they, in a way of jeer and ſcorn, kneeled down before him, and uſed the form of ſalutation that was given to kings and emperors, ſaying, with a taunt, Hail, long live the king of the *Jews*.

30 And they ſpit upon him, and took the reed, and ſmote him on the head:

30 And then, with indignation and contempt, they ſpit in his face; and, taking the cane out of his hand, ſtruck with it upon the crown of thorns, that their points might the more painfully pierce his head *.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

31 And after they had glutted themſelves with making him their ſport, and with abuſing and putting all manner of indignities upon him, they ſtripped him of his mock robe, to ſignify that they had diveſted him of all his kingly authority; and put his own coat upon him again, that thoſe ſoldiers might have their booty who were to be moſt immediately employed in his execution; and then, obliging him to carry his own croſs, (*John* xix. 17.) they led him like a lamb to the ſlaughter, and hurried him away through the city to the place of his crucifixion, which was without the gates of *Jeruſalem*. (Heb. xiii. 12.)

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs.

32 But fearing leſt he ſhould faint, and die under the burden, and ſo they ſhould loſe the opportunity of gratifying their cruelty in a public, ſhameful, and miſerable execution; when, as they were going out of the city, they met with one *Simon*, a *Cyrenean*, who was coming that way out of the coun-

NOTE.

* As it ſeems from *John* xix. that ſome of theſe things were done to Jeſus before *Pilate* had condemned him, we may ſuppoſe that they were afterwards acted over again; or elſe, that this evangeliſt, and *Mark* (chap. xv. 16,—20.) recited them all together as things of a like nature.

country, they preſſed this man to carry the croſs after him †. (*Luke* xxiii. 26.)

33 And when they were come unto a place called Golgotha, that is to ſay, a place of a ſkull,

34 They gave him vinegar to drink, mingled with gall: and when he had taſted *thereof*, he would not drink.

33, 34 And when they came to a place, a little way out of the city, called in the *Hebrew* language, or *Syriac* dialect, *Golgotha*, which ſignifies, *The place of a ſkull* *, inſtead of giving him a ſtupifying potion of ſpiced wine, as they uſed to do in compaſſion to malefactors when they were to be crucified, they gave him a cup of vinegar mixed with gall; (ſee the note on *Mark* xv. 23.) thereby literally, though undeſignedly, fulfilling an ancient prophecy concerning him. (*Pſal.* lxix. 21.) And when he had taſted the ſour and bitter potion, as much as was ſufficient to give him the naſeous reliſh of it, he refuſed to drink it, that he might take nothing either to increaſe, or to make him inſenſible of, his pain.

35 And they crucified him, and parted his garments, caſting lots; that it might be fulfilled which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots.

35 Then they nailed his hands and feet to the croſs, and reared it up, with his body hanging by the nails upon it; and, having ſtripped him at leaſt of his upper garments, the four ſoldiers, that were his immediate executioners, divided ſome of his cloaths among them; and as the uppermoſt of all, being a mantle or cloak, was one piece of cloth without any ſeam, and would be ſpoiled by cutting it into pieces, (*John* xix. 23.) they caſt lots for it; and therein likewiſe, without their own deſign, fulfilled another prophecy of him, (*Pſal.* xxii. 18.) where it is ſaid, *They parted my garments among them, and caſt lots upon my veſture.*

36 And ſitting down, they watched him there:

36 And having done this, they ſet themſelves down to watch and guard him, leſt the people ſhould take another turn whilſt they ſaw him in this miſerable plight, and ſhould riſe and reſcue him.

37 And ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS.

37 They likewiſe faſtened an inſcription upon the top of the croſs over his head, which *Pilate* had ordered, (*John* xix. 19.) viz. "*This is Jeſus the king of the Jews*," that all ſpectators might know who he was, and upon what accuſation he was crucified:

NOTE.

† This *Simon* was probably ſuſpected to be one of Chriſt's diſciples; and he either carried one end of the croſs, Chriſt going before, and ſtill bearing the other, it being one part of the puniſhment and ignominy of them that were crucified, to carry their own croſs; or elſe, Chriſt, having been fatigued by the foregoing watchings and abuſes, was too faint to ſtand under any part of it; and ſo *Simon* carried it all, in the company after him, or at leaſt, as ſome think, that piece of wood which was to be faſtened acroſs the upright poſt, and which was all that uſed to be carried by the malefactor.

* This, in the *Greek*, is Κρανιον, which, according to its ſignification, is, (in *Latin*) *Calvary*, or, *The place of a ſkull*, Luke xxiii. 33.; and it was ſo called, either becauſe criminals uſed to be executed there; or becauſe there was the common charnel-houſe, or repoſitory for dead mens bones and ſkulls.

cified: And ſo what they deſigned for his reproach, was over-ruled by Providence for his honour, as it was an aſſertion, not of any real crime, but of a glorious truth concerning him.

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

38 At the ſame time there were two highwaymen (λησται) crucified on each ſide of him, he hanging in the middle, and one of them on his right hand, and the other on his left, that the multitude might be ſo much the more incenſed againſt him, as if he were the worſt of the three; and, in this manner, according to ancient prophecy, *He was numbered with tranſgreſſors.* (Iſa. liii. 12.)

39 And they that paſſed by, reviled him, wagging their heads,

39 And as all theſe indignities were put upon him; ſo even the travellers, who paſſed by as ſtrangers on the public road, by the ſide of which he hung, ſhook their heads in a ſcornful and inſulting manner, and upbraided him, uſing taunts and jeers, even to blaſphemy, (εβλασφημουν αυτον) ſaying,

40 And ſaying, Thou that deſtroyeſt the temple, and buildeſt *it* in three days, ſave thyſelf: if thou be the Son of God, come down from the croſs.

40 Aha! what is become of your vain boaſts now? You that pretended to ſuch mighty feats as to pull down the temple and build it up again in three days time, let us now ſee whether you are able to ſave yourſelf from dying, or to deliver yourſelf out of the hands of juſtice: If, as you pretended, you really are the Son of God, now is your time to give us a proof of it, by looſening yourſelf from the croſs, and going away: Come, let us ſee what you can do.

41 Likewiſe alſo the chief prieſts, mocking him, with the ſcribes and elders, ſaid,

41 In like manner the chief prieſts, together with the ſcribes and elders of the people, whom education and good manners, and a conſideration of their character, one would have thought, ſhould have taught better, were ſo malicious and ſordid as to deride and ſcoff at him, ſaying,

42 He ſaved others; himſelf he cannot ſave: if he be the king of Iſrael, let him now come down from the croſs, and we will believe him.

42 He pretended to do wonderful miracles in delivering others from diſtempers and death, and to be the Saviour of *Iſrael;* but now, poor creature, he is not able to deliver himſelf: If he be indeed the Meſſiah, as he vainly boaſted, let him now ſhew his divine power by coming down from the croſs in our preſence; and then it will be time enough for us to believe in him *.

43 He truſted in God; let him deliver him now if he will

43 He indeed put on a great air of ſanctity, and pretended to high confidence in God, as his Father, calling himſelf his Son, whom he had ſent; but if there

NOTE.

* This inſulting demand intimated, as if all the unqueſtionable miracles he had wrought before, in healing the ſick, and raiſing the dead, ſtood for nothing, and were not to be believed; unleſs he would do that, which, in reality, would have been inconſiſtent with the great deſign of his coming into the world for the redemption of his people. See the note on *Luke* xxiii. 35.

will have him: for he said, I am the Son of God.

there is any thing in all this, and God has any favour for him, or he has any interest in God, How comes it about that he does not deliver him, as ye see he does not? By this we may be sure that this man is an impostor.

44 The thieves also which were crucified with him, cast the same in his teeth.

44 Yea, so general was the run against Christ, that even one of the highwaymen likewise, who were fellow-sufferers with him, was so daring, amidst his own agonies, and just at the point of death for his own crimes, as to vent his spleen against him in vile reproaches, for pretending to be the Messiah and the Son of God, and not saving himself and them *.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

45 Now, as Jesus was hanging on the cross, there was a miraculous eclipse of the sun, which continued from twelve o'clock to three in the afternoon, and spread darkness over all the earth ||, (ἐπὶ πασαν την γην) to testify an abhorrence of the wickedness which was then in committing; and to intimate Christ's sore conflicts with divine justice, and all the powers of darkness, and the withdrawment of all comfort from him.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

46 And about three o'clock, after a long and silent conflict in his own soul, Jesus, being in the utmost agony, even unto death, cried out with a loud and doleful voice, which shewed the extremity of his pain and anguish, together with the strength and fervour of his spirit, saying, in the mixed dialect of *Hebrew* and *Syriac*, which was much used in those days, *Eli, Eli, lama sabachthani;* that is, as those words signify, *My God, my God, why hast thou forsaken me?* Thereby, at once, expressing his faith and trust in God as his Father, and, at the same time, a most distressing sense of his delivering him up into the hands of his enemies, letting loose the powers of darkness upon him, withdrawing the comfortable discoveries of his delight in him, and impressing upon his soul a terrible sense of the wrath due

NOTES.

* *Luke* xxiii. 39, 40. speaks of only one of the thieves who reviled our blessed Lord, while the other discovered a quite different temper, and rebuked his companion: But it is not unusual for the plural to be put for the singular number, where there are more of like characters spoken of than one: See several instances of this in the note on *Matt.* xxi. 7. However, some suppose that they both began at first to upbraid him; but that one of them, being soon convinced, by the grace and power of the dying Saviour, changed his tone, and spake honourably of him, *Luke* xxiii. 40, 41, 42.

|| It is reported, says *Suidas*, that *Dionysius* saw it in *Egypt;* and knowing that it could not be a natural eclipse, because it was at the time of the full moon, and lasted three hours together, he, though a heathen philosopher, said, *Either the Divinity suffers, or sympathizes with a sufferer; or the frame of the world is dissolved.* *Vid.* Pol. *Synop. in loc.* But were we to suppose, with others, that this darkness was only over all the land of *Palestine*, it was no less miraculous.

due to the ſins of his people, which he was then bearing, to make an atonement for them.

47 Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias.

47 He no ſooner ſpake theſe words, than ſome of the by-ſtanders hearing them, and either ignorantly or wilfully miſtaking their meaning, ſaid, He calls for the prophet *Elias* to come and help him: Though he pretended to be the Meſſiah himſelf, he now finds that God, whom he ſtyled his Father, fails him; and would now be glad of any relief from *Elias*, who, we own, is to come before the Meſſiah, to prepare his way.

48 And ſtraightway one of them ran, and took a ſpunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

48 And immediately one of them, inſtead of offering him a refreſhing cordial, ran and filled a ſpunge with vinegar, and ſticking it upon the top of a reed, or of a long ſtalk of hyſſop, (*John* xix. 29. ſee the note there), put it to his mouth for him to ſuck it, deſigning thereby to abuſe and teaſe him, and do all that might be diſtaſteful to him.

49 The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

49 In the mean while, there was a general cry among the people, in a way of deriſion and inſult, ſaying, Ah, let him alone, he calls for *Elias;* let us ſee whether that prophet, or any one in heaven or earth, will come and deliver him; his caſe is deſperate, none can help him.

50 Jeſus, when he had cried again with a loud voice, yielded up the ghoſt.

50 Soon after this, Jeſus cried out again with a *ſtrong voice*, ſaying, *Father, into thy hands I commend my ſpirit*, (Luke xxiii. 46.) and that juſt as he was expiring; to ſhew, that, notwithſtanding all the terrible things he had endured *, nature ſtill retained ſo much ſtrength and vigour, that his life was not forced from him, but that he freely reſigned it up at his Father's command, becauſe, as he knew, the finiſhing point of the great work of redemption was then come: And ſo, by his own conſent, he immediately breathed out his laſt. (*John* xix. 30.)

51 And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent;

51 And behold the ſurpriſing miracles that attended his death: The vail of the temple, which ſeparated the holy of holies from the court of the prieſts, was, by an inviſible power, rent quite through, from the top to the bottom, in the ſight of the prieſts, who juſt then were miniſtring there, it being the time of the evening ſacrifice: God thereby ſignifying, that the temple at Jeruſalem was no longer to be regarded as the ſanctuary of the Lord; that all the myſteries pertaining to it were

NOTE.

* When nature fails, it incapacitates one to ſpeak, in the very article of death, with a loud voice; and *Pilate* wondered at our Lord's being ſo ſoon dead, *Mark* xv. 44.

were unfolded and fulfilled; that the partition-wall was broken down, and *Jews* and *Gentiles* were admitted to equal privileges in the new dispensation of grace, founded on the death of Christ; and that a way was opened, through the vail of his flesh, for all true believers to enter into the holiest of all, even heaven itself. (*Heb.* x. 19, 20.) There was likewise so great an earthquake, as not only made the ground shake and tremble by its mighty shock, but split even the rocks themselves: God hereby signifying his detestation of the horrible wickedness of Christ's crucifiers, and the great alterations he was making in the church and the world, for the destruction of the power of Satan, and advancing of the kingdom of his dear Son.

52 And the graves were opened; and many bodies of saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

52, 53 The sepulchres also of the dead were by this earthquake shattered, and laid open; and, after Christ's resurrection, the bodies of many holy persons which lay interred in them, were raised by his power out of the sleep of death, (see the note on *John* v. 25.) and came forth from their tombs: And, for the proof of this remarkable fact, they going into *Jerusalem*, (which for many ages was called the holy city, because of God's special residence in his temple there,) shewed themselves alive to many of the people †, who might be acquainted with them before: God hereby signifying, that Christ, by his crucifixion and resurrection, had conquered death and the grave; and that, in the virtue thereof, all the saints, of which these were a sample, should rise again at the last day.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

54 Now when the *Roman* captain and his soldiers, that were upon guard at the execution of Jesus, saw some of the awful prodigies which appeared at his death; though they were heathens, and, like soldiers, hardened in their tempers, and had just before insulted and reviled him, they were in the utmost consternation and fear, and even constrained to give an honourable testimony to him, saying, Certainly, whatever has been said or thought to the contrary, this person was indeed the Son of God, as he professed to be; otherwise, God would never have thus concerned himself about him, and shewn his displeasure, in this terrible manner, at his being put to death.

55 And many women

55 There were likewise a company of women standing

NOTE.

† Some suppose that these saints were the *patriarchs;* others, that they were the Old Testament *martyrs;* but it seems more natural to apprehend that they were such as *Simon, Zecharias,* and *John the Baptist,* and others, who believed in Christ, and were known to many in *Jerusalem.*

women were there, (beholding afar off,) which followed Jesus from Galilee, ministring unto him:

standing among the spectators at a distance from the cross, and looking upon their crucified Lord with weeping eyes and aching hearts, who, out of their great love to him, and desire to hear the gracious words which proceeded out of his mouth, came along with him as far as from *Galilee*, the best part of an hundred miles, or more, and who cheerfully ministred of their own substance to him for his accommodation in the way; but now, alas! could do nothing toward his relief or comfort.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

56 Among these were *Mary Magdalene*, out of whom he had cast seven devils, (*Mark* xvi. 9.) and *Mary*, the mother of ‡ *James the less*, and of *Joses*; and *Salome*, (*Mark* xv. 40.) the mother of *Zebedee*'s two sons, *viz. James* and *John*; all faithful disciples, who stuck by him, as well as they could, to the last, and were eye-witnesses of every thing that passed.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

57 Now in the evening, a little before sun-set, the Sabbath then drawing near, there came a certain rich man, *Joseph* of *Arimathea* by name, an honourable counsellor, (*Mark* xv. 43.) and a religious holy man, who was likewise one of *Jesus*' disciples, well affected in his heart toward him, though he had been too shy of publicly owning him, for fear of the sanhedrim, of which he was a member. (See the note on *Luke* xxiii. 50, 51.)

58 He went to Pilate, and begged the body of Jesus; then Pilate commanded the body to be delivered.

58 This great man, being spirited, on the present occasion, to give an open testimony of his regard to Christ, went boldly to *Pilate*, who, as chief magistrate, had the disposal of the bodies of those that had been crucified; and begged leave to have the burying of the body of Jesus, that he might prevent its being ignominiously thrown into the earth with the two malefactors that were crucified with him: *Pilate* immediately granted his request, and accordingly sent a warrant for the body to be delivered to him.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the

59, 60 By this authority, *Joseph* took it down from the cross; and, having it in possession, wrapped it round in a clean linen cloth, according to the common custom of decent funerals among the *Jews*; and then put it into a new sepulchre, which he had ordered to be cut out of a solid rock, and in which no corpse had ever been laid before; and, having blocked up the passage into it with a great

NOTE.

‡ He was called *James the less*, to distinguish him from the other *James*, the brother of *John*, because, as is most likely, he was less in stature than the other. See *Hammond* on *Mark* xv. 40.

the rock; and he rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre.

62 Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again.

64 Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt.

ſtone, to complete the interment and ſecure the body, he returned home.

61 And *Mary Magdalene*, with the other *Mary*, the mother of *James* and *Joſes*, followed Jeſus, like true mourners, to his grave, and placed themſelves over againſt it, to indulge their ſorrow, and to take notice where his remains were diſpoſed of; that, as ſoon as the Sabbath ſhould be paſt, they might teſtify their affection and reſpect by an embalment. (*Luke* xxiii. 56.)

62 Now the next day, which was the *Jews* ſabbath in their paſſover-week, being the day after that in which they uſed to prepare for it, the chief prieſts and *Phariſees*, who at other times ſeemed to be the moſt ſcrupulous, and even ſuperſtitious obſervers of its ceremonial rites, and often quarrelled with Chriſt for his acts of divine power and mercy on that day, aſſembled together, and went in a body to *Pilate*, with a petition, ſaying,

63 Sir, || we well remember, that this impoſtor (as they blaſphemouſly called the Amen, the faithful and true witneſs) ſaid, whilſt he was living, That, though he ſhould be crucified, he would riſe again from the dead ‡ in three days.

64 We, therefore, entreat the favour of you to order a ſufficient number of ſoldiers to guard the ſepulchre, till the three days be expired; leſt, to carry on the deceit, his diſciples ſhould go in the night and ſteal away his corpſe, and then report among the people, that, according to his own prediction, he is riſen from the dead: For, if this ſhould happen, the laſt error, in not taking effectual care to prevent the trick, would be of more miſchievous conſequence than the firſt, which we have been guilty of in ſuffering him to live and preach ſo long: This will be thought a mighty confirmation of his character; and the people will be in more danger of being ſeduced by the doctrine he taught, than ever.

65 *Pilate*

NOTES.

|| Chriſt often ſaid this to his diſciples: But I do not find any account of his declaring it expreſsly to the common people, or the rulers of the *Jews*; unleſs when he ſpoke of the *temple of his body*, John ii. 19, 21. And if they here refer to what he then ſaid, how perverſe and iniquitous was their conſtruction of theſe words, as relating to the temple at *Jeruſalem*, when he was upon his trial before the council? *Chap.* xxvi. 61.

‡ *After three days*, ſignifies, after the commencement of the third day; *Luke* ii. 44, 45, 46.: And ſo it is of the ſame import with, *in three days*, and *on the third day*; the expreſſions being uſed promiſcuouſly, one for the other, *Matt.* xvi. 21. *Mark* viii. 31. *Luke* ix. 22. and *John* ii. 19. And our language is a-kin to this, when we call that a *tertian* ague, which comes every other day. See the note on *Matt.* xii. 40. and Biſhop *Pearſon's* note on art. 5. of the Creed.

65 Pilate ſaid unto them, Ye have a watch: go your way, make *it* as ſure as you can.

65 *Pilate*, to gratify the ridiculous fears they pretended to have about ſuch a vain and hazardous attempt of the poor timorous diſciples, replied, Ye have a guard of your own in the tower of *Antonia*, for the ſervice of the temple; go and detach from them as many ſoldiers as ye pleaſe, and ſuch as ye yourſelves can moſt depend upon; ſet them to watch the ſepulchre, and uſe all the precautions ye are capable of to ſecure it, that ye may be ſure whether he riſes again to life or not.

66 So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

66 Accordingly they went and did their utmoſt to make all things ſafe, ſealing the ſtone, and placing a band of ſoldiers there to obſerve and guard it *.

RECOLLECTIONS.

The hideous nature of ſin may be ſeen in the treachery of *Judas;* in the invidious falſe accuſations of the high prieſt and others; in the unrighteous judgment of *Pilate*, againſt the convictions of his own conſcience; in the vile abuſes of the officers, ſoldiers, and mob, all combining againſt our bleſſed Lord; and in the whole of the complicated ſufferings he endured to make reconciliation for iniquity. Oh what is man! how fickle, wicked, and vain! one day crying, *Hoſanna to the Son of David;* and a few days after, *Crucify him, crucify him; releaſe to us not this man, but Barabbas!* But whoever were the criminal inſtruments of cruelty, and whatſoever were the righteous terrors of God againſt him, the tranſgreſſions of his people were the procuring cauſe of all. Had it not been for their ſins, he had never been falſely accuſed, reproached, and inſulted, crowned with thorns, ſcourged, ſpit upon, and crucified, and had never been filled with bitter anguiſh under his Father's deſertions: But the prophecies of a ſuffering Saviour were then to be fulfilled in him; and God over-ruled and ordered all things, to accompliſh the eternal counſel of his will, for the redemption of the church, and, at the ſame time, to give an honourable teſtimony to Chriſt's perſonal innocence and excellence, and to his character as his Son, and the true Meſſiah. This he did, by the mouths of his enemies themſelves; by the aſtoniſhing miraculous indications of his own abhorrence of them, and approbation of him; and by an exact accompliſhment of ſcripture prophecies in him: And oh with what ſubmiſſion, patience, and willingneſs, did he yield to the worſt that befel him, according to his Father's will! With what undaunted courage did he witneſs a good confeſſion, when called to it! and what care did Providence take to turn his enemies over-ſolicitous precautions into means of making it more unqueſtionably evident that he is truly riſen from the dead! How ſhould we deteſt all iniquity, and every thought of preferring a *Barabbas*, or any thing elſe, to Chriſt! and how ſhould we dread imprecating, or entailing God's curſe upon us, like the *Jews;* or being left to *Judas's* repentance, and to the terrible vengeance that followed it!—How dear ſhould a dying Saviour be to us! And how patient ſhould his diſciples be under all injuries for his ſake, who ſuffered ſo many for theirs! And, like the good women, that abode by him to the laſt, how reſolutely and faithfully ſhould we follow him through all difficulties and dangers, and ſhew our affection to him all our days!

NOTE.

* They ſet *Pilate's* ſignet, or the public ſeal of the ſanhedrim, or ſome other ſeal, upon a faſtening which they had put to the ſtone: And all this uncommon caution was over-ruled, by the providence of God, to give the ſtrongeſt proof of the reality of Chriſt's enſuing reſurrection; ſince there could be no room for the leaſt ſuſpicion of a deceit, when it ſhould be found, that his body was raiſed out of a new tomb, where there was no other corpſe, and this a tomb hewn out of a rock, the mouth of which was ſecured by a great ſtone, under a ſeal, and a guard of ſoldiers.

CHAP.

CHAP. XXVIII.

Christ's resurrection, 1,—8. *His appearance to the women*, 9, 10. *The ridiculous contrivance of the* Jews *to stifle the belief of his resurrection*, 11,—15. *His appearance to the eleven, and giving them their commission*, 16,—20.

TEXT.

IN the end of the sabbath, as it began to dawn towards the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

PARAPHRASE.

NOW after the *Jewish* sabbath was ended *, early in the morning of the first day of the week, about break of day, *Mary Magdalene*, and *Mary* the mother of *James*, having brought sweet spices, (*Mark* xvi. 1.) set out to see whether the sepulchre were as they left it; and, if opportunity offered, to embalm the body of Jesus.

2 And while they were consulting in the way, (*Mark* xvi. 3.) how to get the heavy stone removed, which they had seen rolled against the mouth of the sepulchre, behold a surprising event! There was an exceeding great concussion of the earth †, resembling what will be at the general resurrection; and God gave testimony to his Son, to his justice's being satisfied by his sufferings and death, and to his legally discharging him from the prison of the grave; for a glorious angel was dispatched, as an officer from heaven, with a commission, not to raise him from the dead, which was done by his own and his Father's power, but to roll back the stone, as an evidence that God and angels approved of his discharge: And when the angel had done this, he sat in a visible form upon the stone, ready to comfort and encourage the women, who, as well as the watch, (ver. 4.) saw him sitting there ‡.

3 The

NOTES.

* Christ was buried on the latter part of the sixth day of the week, (*chap.* xxvii. 62.) lay in the grave all the seventh day, and rose on the morning of the first day of the following week, which, reckoning from four o'clock on the *Friday* evening, to four on the Lord's-day morning, was thirty-six hours after he had been buried, and which answered his own and some other predictions about the time of his resurrection on the third day. This was long enough to prove, undeniably, that he was really dead; but not so long as to necessitate the putrefaction of his body, which was not to see corruption, *Psal.* xvi. 10.; or as to suffer the thoughts and discourse about his death to begin to die among the people before he should rise again. And such is the wisdom and grace of God, that he would not have the glorious fruits and consequences of this grand event delayed, after his justice was fully satisfied by the death of his Son.

† How could the soldiers be supposed to continue sleeping, amidst such a terrible commotion as this, if they had been asleep before, as was afterwards pretended, ver. 13.?

‡ The evangelists, *Luke* xxiv. 4. and *John* xx. 12. speak of two angels that appeared on this occasion; but it seems as if only one of them appeared sitting on the stone, without the sepulchre, and then going into it, was seen with another angel, sitting one where the head, and the other where the feet of the body of Jesus had lain.

3 His countenance was like lightning, and his raiment white as ſnow.

3 The countenance of this angel was exceeding illuſtrious, glittering like the brightneſs of lightening, and his garments ſhone with a light which made them appear as white as ſnow.

4 And for fear of him the keepers did ſhake, and became as dead men.

4 And the ſoldiers, who were ſet to watch the ſepulchre, were ſo amazed at the ſight of this heavenly meſſenger, that they trembled, and were ſtruck with ſuch terror, as overwhelmed their ſtout hearts, and made them look as pale and ſpiritleſs as dead men.

5 And the angel anſwered and ſaid unto the women, Fear not ye: for I know that ye ſeek Jeſus, which was crucified.

5 And as the good women were likewiſe frightened at the ſight, (*Mark* xvi. 5.) the angel immediately ſpake, in a tender and encouraging manner, to them, ſaying, Do not ye give way to any fears; there is no reaſon why ye ſhould be terrified, like the ſoldiers, or ſhould apprehend any danger; for I know that ye are hearty friends to Jeſus, and are come hither with a good deſign, to ſeek for him, and to teſtify your affection to him, who was crucified.

6 He is not here: for he is riſen, as he ſaid: come, ſee the place where the Lord lay.

6 He is no longer here, in the ſtate of the dead, as ye ſorrowfully ſuppoſe; for he is really riſen to life again, according to what he told you, whilſt he was with you: Come along with me ‖, examine the ſepulchre, and behold with your own eyes, that there is no corpſe in the place where the body of your Lord and ours lay.

7 And go quickly, and tell his diſciples, that he is riſen from the dead; and behold, he goeth before you into Galilee; there ſhall ye ſee him; lo, I have told you.

7 And as his word, and your own eye-ſight according to it, are plain evidences of his reſurrection, go with all poſſible ſpeed, and let his diſconſolate diſciples know that he is certainly riſen from the dead; and, for the further confirmation of this to yourſelves and them, obſerve, and be ſure to tell them, (*Mark* xvi. 7.) that he will go before, and appear to them in *Galilee*, at a great diſtance from *Jeruſalem*, where he uſed to converſe with them, and where they may meet together without fear of danger from their enemies; there ſhall they all ſee him: Remember, I have faithfully diſcharged my truſt in aſſuring you of this, and ſee that ye diſcharge yours in reporting it to them; it ſhall ſurely come to paſs according to my word.

8 And they departed quickly from the ſepulchre, with fear and great joy, and did run to bring

8 Then the women, recollecting what Chriſt had ſaid about his reſurrection, (*Luke* xxiv. 8.) immediately went from the ſepulchre, with awful ſurpriſe at what they had ſeen, and with abundance of

NOTE.

‖ Dr. *Clarke* very probably conjectures, that at the angel's ſpeaking theſe words, he roſe up, and, going before the women into the ſepulchre, ſaid, Come and ſee the place where the Lord lay; which plainly reconciles what St. *John* relates, John xx. 12. this being one of the two angels there mentioned.

bring his diſciples word.

of joy at what they had heard, and made all the haſte they could to carry the glad tidings to the diſciples. (But ſee the note on *John* xx. 2.)

9 And as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hail. And they came, and held him by the feet, and worſhipped him.

9 And, as they were going upon this errand, Jeſus himſelf unexpectedly met them in the way, and ſaluted them, ſaying, All happineſs attend you; rejoice and be exceeding glad: And they, being ſatisfied that it was Jeſus, fell down before him with proſtrate reverence, took hold of his feet to expreſs their humble affection to him, and earneſt deſire not to let him go, and paid him their ſolemn adorations as their riſen Saviour.

10 Then ſaid Jeſus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there ſhall they ſee me.

10 Then Jeſus encouraged and comforted them, ſaying, Do not be ſurpriſed, nor apprehend any danger or deluſion; but, as the angel ordered you, go to my diſciples, whom I ſtill own as my brethren, though they ſo lately diſowned and forſook me, and bid them make the beſt of their way out of *Judea* into *Galilee;* and there I will appear to them, that they may have an ocular demonſtration of my being riſen indeed.

11 Now when they were going, behold, ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done.

11 Now as ſoon as the women departed from the ſepulchre, behold how the providence of God ordered the very enemies of Jeſus to bear witneſs to his reſurrection! Some of chief note and authority among the ſoldiers, who were appointed to watch the ſepulchre, went into *Jeruſalem*, and acquainted the chief prieſts how terribly they had been frightened with the earthquake, and with the appearance of an angel; and that the ſtone was rolled away from the mouth of the ſepulchre, and the body of Jeſus was gone.

12 And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers.

12 Upon this, the chief prieſts and elders met together, and inſtead of yielding to conviction, and repenting of their horrible crime in crucifying Chriſt, they were ſo deſperately hardened in their wickedneſs, that they conſulted how to ſham the evidence; in order to which, covetous as they were, they ſpared no coſt, but bribed the ſoldiers with a great ſum of huſh-money, and put a ridiculous lie into their mouths, ſaying,

13 Saying, Say ye, His diſciples came by night, and ſtole him away while we ſlept.

13 "Conceal the account of what ye ſaw and heard, and give it out, that, while ye happened to fall aſleep, the diſciples of Jeſus came in the night, and ſtole his body away: Little conſidering that this ſtory confuted itſelf, ſince, if they were all aſleep, they could not know what was doing in the mean time; and if any of them were awake, they would ſoon have alarmed the reſt, and prevented ſuch an attempt.

14 And if this come

14 And that the ſoldiers might venture to make this

come to the governor's ears, we will persuade him, and secure you.

this report, without fear of punishment for their neglect of duty, in sleeping while they were upon guard, the chief priests and elders, who, had this story been true, would have been the forwardest of all others to get them severely punished, promised, that, in case it should reach *Pilate*'s ears, and he should go about to call them to an account for it, they would undertake to stand their friends, would use all their interest with him, which was very great, to pass it by, and would certainly save them harmless.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

15 Accordingly the soldiers, who had lately seen what an ascendency they had over him in the prosecution of Jesus, accepted the bribe, and strictly obeyed these orders, though they had been so terrified just before at the earthquake, and vision of the angel: And this senseless story of the disciples stealing away the body of Jesus by night, was so industriously propagated, and encouraged by the sanhedrim, and the unbelieving *Jews*, that it became a common report among them for many years, though they never attempted to prove it upon the disciples, or to prosecute them on that account, or to object this to them, when they came to preach a risen Saviour.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

16 While these things were transacting at *Jerusalem*, the eleven apostles followed their instructions, and took a long journey to a mountain in *Galilee*†, where Jesus had appointed a general rendezvous of his disciples, that he might shew himself to them all together.

17 And when they saw him, they worshipped him: but some doubted.

17 And, when they saw him, they knew him to be the very same person whom they had used to converse with before his death; and being thereby satisfied of the truth of his resurrection, and of all that he had ever said of himself as the Son of God, and the Saviour of *Israel*, they, in a solemn manner, paid divine worship to him: But there were some among them, whose faith, at first, was weak and wavering, and who could not immediately persuade themselves that he was risen from the dead.

18 And Jesus came, and spake unto them, saying, All power is given unto

18 And Jesus, for their further satisfaction, drew near, and speaking to the apostles in a familiar, though authoritative manner, said, God, my Father, has now fully vested me in all the powers of my office,

NOTE.

† This was most probably mount *Tabor*, where he had been before transfigured; and it seems to have been here that he was seen of above five hundred brethren at once. 1 *Cor.* xv. 6.

unto me in heaven and in earth.

fice, as the Meſſiah; he has given me, under that character, univerſal and abſolute authority over all perſons and things, both in heaven and earth, as the reward of my ſufferings, and in purſuance of my great deſign of *giving eternal life to as many as he has given me.* (John xvii. 2.)

19 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt;

19 Go ye therefore, ſpread yourſelves abroad by virtue of my commiſſion, and with a dependence on my power and grace; and diſciple all the nations of the earth, *Gentiles* as well as *Jews*, by preaching the goſpel to them wherever ye go; introduce them as ſubjects into my kingdom †, and as ſcholars into my ſchool, by a ſacred rite of mine own appointment, to be continued through the goſpel-diſpenſation, baptizing them with water *in the name of the Father, and of the Son, and of the Holy Ghoſt*, i. e. baptizing them by the authority, and into the faith, profeſſion, and worſhip, of the eternal Father, Son, and Spirit, to whom they are to be devoted equally, and alike, as three divine Perſons, and the one God of the Chriſtian religion, whoſe name, anſwerable to their nature, is one, in oppoſition to all other Gods.

20 Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

20 And further, to complete their diſcipleſhip, lead them into the full extent of their privileges and obligations, according to my goſpel; teaching them to obſerve, and (τηρειν) carefully to preſerve, in faith and practice, all the doctrines and duties, both moral and poſitive, and none but thoſe, which I have given you in charge to make known to them, and to enjoin upon them: And though, as to my corporal preſence, I am leaving this world, and going to the Father; yet, while ye thus keep cloſe to my commiſſion, as God was with *Moſes*, ſo am I, by my ſpiritual preſence, with you, and will be ſo at all times, wherever ye may be, to protect, counſel, aſſiſt, and ſucceed you; and I will continue to be preſent with you, and your ſucceſſors, in the goſpel-miniſtry, through all ages, to the end of the world: So

NOTE.

† It ſeems come, that μαθητευσατε παντα τα εθνη, *diſciple all nations*, relates to the whole deſign of Chriſt's commiſſion for making diſciples to him; and that βαπτιζοντες, and διδασκοντες αυτους, *baptizing*, and *teaching them*, are mentioned as particular branches of that general deſign, the order of which was to be determined by the circumſtances of things: And theſe, indeed, made it neceſſary, that, in diſcipling adult *Jews* and *Heathens*, they ſhould be taught before they were baptized: But other circumſtances, in the ſettled ſtate of the goſpel-kingdom, make it as neceſſary, that, in diſcipling the children of believers, they ſhould be firſt baptized, and afterwards taught, as the children of *Jews*, and of proſelytes to their religion, were firſt circumciſed, and when they grew up, were inſtructed in the faith of the God of *Iſrael*.

So it ſhall be *; and ſo let all faithful miniſters expect it to be, as they cannot but deſire that it may be.

RECOLLECTIONS.

As Chriſt was delivered for our offences, ſo he was raiſed again for our juſtification. His reſurrection was as evident as could be neceſſary: God himſelf bore witneſs to it by a miraculous earthquake; angels and men, friends and enemies, who could not be deceived in ſo plain a caſe, united in their teſtimony to it; and nothing but the moſt ſilly, looſe, and ſelf-contradictious pretence, for want of a better, was ever offered againſt it, by the moſt inveterate enemies of that age, among the *Jews:* Yea, the backwardneſs of Chriſt's own diſciples to give credit to it, till their unbelief was overcome by irreſiſtible evidence, is a further confirmation of it. The unqueſtionable proof of this fact is a high demonſtration that the whole ſcheme of Chriſtian religion is divine; that all the glorious characters, offices, and powers, which Chriſt ever claimed, were his due; that God's juſtice is ſatisfied; and that our faith and hope may be ſecurely placed in him: This is the ſafety and joy of them who ſeek Jeſus; but will be the terror and confuſion of his enemies.—How happy are they whom Chriſt will own for his brethren! How gracious are his viſits, how rich his conſolations to them under all their troubles! and how mercifully does he condeſcend, even to the moſt doubting among them! On the other hand, to what ſurpriſing lengths of folly and hardneſs, wickedneſs and falſehood, do they run, who ſet themſelves againſt him, and are abandoned of him!—But behold the bleſſed tidings of goſpel-grace to ſinners of all ranks and nations! The crucified and riſen Jeſus has all power in his hands for ſaving work; and has ſent forth his ſervants with his commiſſion to proclaim it, and with his promiſe to aſſiſt, and ſucceed them in it: Let them obſerve his charge, and hope in his word; and let their hearers learn, and yield to his authority, look for his preſence in the ways of his own appointment, and devote themſelves and theirs to the ſacred Three, as the one eternal God, in whoſe name they ought to be baptized; and let us all fall down and worſhip him, ſaying, Amen.

NOTE.

* It is uncertain whether *Amen* be Chriſt's or the evangeliſt's word; and therefore the paraphraſe takes in the ſenſe which both the ſuppoſitions require.

A PRACTICAL

A PRACTICAL

EXPOSITION

OF THE

EVANGELIST MARK,

IN THE FORM OF A

PARAPHRASE.

CHAP. I.

John the Baptiſt's *office*, 1,—8. *Chriſt's baptiſm*, 9,—11. *His temptation and preaching*, 12,—15. *His calling diſciples*, 16,—20. *The people's aſtoniſhment at his doctrine*, 21, 22. *His miracles, in curing a poſſeſſed man*, 23,—28. *; and* Peter's *mother-in-law, with all that came to him*, 29,—39. *; and a leper*, 40,—45.

TEXT.

THE beginning of the goſpel of Jeſus Chriſt the Son of God;

2. As it is written in the prophets, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

3 The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 John did baptize in the wilderneſs,

PARAPHRASE.

THIS ſacred hiſtory begins with an account of the doctrine of Jeſus Chriſt, the anointed Saviour, who was the only begotten Son of God;

2 The uſhering in of whoſe appearance and preaching was by the miniſtry of *John the Baptiſt*, according to ancient predictions of the prophets: For *Malachi* repreſents God the Father as ſpeaking of him, and ſaying, (chap iii. 1.) *Behold, I ſend my meſſenger*, whoſe ſpecial office, like that of a forerunner, is, to go juſt before thee; (meaning the Meſſiah) *and he*, by his doctrine and baptiſm, *ſhall prepare the way* for thy appearing. (See the note on *Matt.* xi. 10.)

3 And the evangelical prophet *Iſaiah*, long before ſpeaking of the ſame perſon, ſaid, (chap. xl. 3. *The voice of one*, who will hereafter *cry in the wilderneſs*, ſhall be in this manner, "Let my doctrine and baptiſm be entertained, relating to the Meſſiah's kingdom, that ye may be ready to receive him, who is the Lord Jehovah, and is juſt at hand to appear in the fleſh among you; and that ye may lay aſide the perverſe prejudices which would oppoſe his acceſs to your hearts."

4 According to theſe prophecies, *John the Baptiſt* began his miniſtry in the leſs populous parts of *Judea*,

neſs, and preach the baptiſm of repentance, for the remiſſion of ſins.

Judea, (Mat. iii. 1.) a little before Chriſt was to enter on his public office; and he preached to the people the doctrine of repentance, upon the encouragement of the approaching diſpenſation of grace, in order to their obtaining forgiveneſs of ſins, through the Saviour, who was coming to ſet up his kingdom among them; he likewiſe baptized them with water, that he might ſignify all this by a viſible ſign, might lay the baptized under a ſpecial obligation of regarding it, and might raiſe their hopes of finding mercy in this way.

5 And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins.

5 And the general expectation of the Meſſiah's appearing in thoſe days brought vaſt multitudes to him, from all the cities, towns, and villages of *Judea*, and from *Jeruſalem* itſelf; and all that profeſſed repentance for their ſins, were publicly baptized by him in the river called *Jordan*, they going a little way into its ſhallows, for the greater convenience and expedition of *John*'s applying the water to them. (See the note on *Mat* iii. 6.)

6 And John was clothed with camels hair, and with a girdle of a ſkin about his loins: and he did eat locuſts and wild honey:

6 Now this *John* lived and behaved anſwerable to the doctrine he preached: He wore the habit of a mortified prophet, which was a coarſe garment made of camels hair, and was girt about his waiſt with a leathern girdle; and his common diet was of the meaneſt ſort, ſuch as locuſts and wild honey, which were plentifully found in that wilderneſs. (See the note on *Mat.* iii 4.)

7 And preached, ſaying, There cometh one mightier than I after me; the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe.

7 And the great point he aimed at in his preaching, was to aſſure the people, that not he himſelf, but another, then ready to appear, was the promiſed and expected Meſſiah, ſaying, There is one of far ſuperior authority, power, and dignity to myſelf, whoſe forerunner I am, with whom I do not deſerve to be once compared, and for whom I am utterly unworthy to perform even the meaneſt offices, ſuch as untying his ſhoes, or carrying them after him: And as his perſon, ſo his adminiſtrations are every way more excellent than mine.

8 I indeed have baptized you with water: but he ſhall baptize you with the Holy Ghoſt.

8 I indeed am come to baptize you with water, as an external ſign of inward purity; and this is all that I can do: But the incomparably more excellent Perſon, who comes after me, ſhall baptize many of you with an efficacious effuſion of the Holy Spirit, to confirm his doctrine, and to ſanctify and cleanſe you from your iniquities.

9 And it came to paſs in thoſe days, that Jeſus came from Nazareth

9 While *John* was in this manner preaching and baptizing, Jeſus himſelf took an opportunity of coming from the place of his uſual abode in *Nazareth*, a city of *Galilee*, and was baptized by him at *Jordan*,

reth of Galilee, and was baptized of John in Jordan.

dan, (* εις τον Ιορδανην) that he might fulfil all righteousness by an entire compliance with every ordinance of God.

10 And straightway coming up out of the water; he saw the heavens opened, and the Spirit like a dove descending upon him.

10 And immediately, as he was coming up the ascent from the water, (απο του υδατος) he beheld the heavens parted asunder, as when it lighteneth, and the Holy Spirit coming down, and hovering over his head like a dove, (ωσει περιστεραν) to distinguish him from all others, by a special miraculous testimony of God's favour from heaven, and in token of his being then anointed with the Holy Ghost. (See the note on *Mat.* iii. 16.)

11 And there came a voice from heaven, *saying* Thou art my beloved Son, in whom I am well pleased.

11 And, together with this extraordinary appearance, there was an audible voice, directed to Christ, from the excellent glory, saying, Thou art, by way of eminence and peculiarity, my dearly beloved Son, in whose person and undertakings I am greatly delighted, and in whom I graciously accept all that believe in thee, being well pleased with thee for thine own sake, and with all that are in thee, for thy sake too.

12 And immediately the Spirit driveth him into the wilderness.

12 Presently after he was thus baptized, and owned, and filled with the Holy Ghost, this good Spirit moved him, by a powerful impulse, to retire into a still less inhabited part of the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministred unto him.

13 And he continued there forty days and forty nights, assaulted with various temptations of Satan, which he overcame; and surrounded with savage beasts, of which he remained unhurt; and at length the blessed angels, who are his servants, came to congratulate him upon his glorious victories, and to supply him with proper food, after his great conflicts and long fasting. (*Matth.* iv. 2.)

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

14 While *John the Baptist* continued publicly to exercise his ministry, our Lord shewed himself but little to the world: But as soon as *Herod* had shut up *John* in prison, and stopped his mouth, Jesus would not suffer the word of God to be bound; but came himself into *Galilee*, publishing, through all that country, the holy gospel of the spiritual kingdom, which he was come to set up in the world.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

15 And, to shew the harmony between his own and *John*'s ministry, he began with saying, The set time appointed of God, promised to the fathers, predicted by the prophets, pointed out by *John*, expected by the *Jews*, and longed for by the faithful in *Israel*, is now come, for the manifestation of the Messiah: The Judaical rites and ceremonies, carnal ordi-

NOTE.

* The preposition εις very commonly signifies *at* as well as *in*.

ordinances, and worldly ſanctuary, are in a little while to ceaſe; and a ſpiritual, holy, and heavenly kingdom is to be ſet up, in all its purity and glory, as the laſt diſpenſation of mercy to ſinful men: According, therefore, to the deſign, and by the grace of this kingdom, which can never be moved, repent of your violations of God's law, and of all your falſe confidences in yourſelves; and embrace the bleſſed doctrine of ſalvation, by believing in me, as made known therein, for the remiſſion of your ſins, and obtaining eternal life.

16 Now as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a net into the ſea: (For they were fiſhers.)

16 Now as he was travelling about to preach the goſpel, and was paſſing by the lake of *Genneſareth*, he took notice of two men, *Simon* and *Andrew*, who were brethren, and, being fiſhermen, were caſting their net into the lake. (See the note on *Luke* v. 2.)

17 And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men.

17 And Jeſus, deſigning to make them apoſtles, ſpake to them, ſaying, Follow me, by ſubmitting to my authority, embracing my doctrine, and imitating my example; and I will employ you in a more excellent and noble work than that of catching fiſh out of the ſea; ye ſhall have the honour and the pleaſure of fiſhing for immortal ſouls, and of being inſtrumental in drawing them out of a ſtate of ſin and miſery into an eſtate of ſalvation.

18 And ſtraightway they forſook their nets, and followed him.

18 And his words were with ſuch power, that they, in obedience to his call, immediately left their fiſhing trade, and became not only his diſciples *, but, from that time forward, his conſtant attendants, devoted to his ſervice for the good of ſouls.

19 And when he had gone a little further thence, he ſaw James *the ſon* of Zebedee, and John his brother, who alſo were in the ſhip mending their nets.

19 Then, going a little further, he obſerved two more, who were likewiſe fiſhermen and brethren, viz. *James* and *John*, the ſons of *Zebedee*, who were alſo employed in their ſecular trade, being in a boat mending their nets.

20 And ſtraightway he called them: and they left their father Zebedee in the ſhip with the hired ſervants, and went after him.

20 And he ſpake in like manner with divine energy to their hearts, by which he made them a willing people: And immediately, without conferring with fleſh and blood, or conſulting their temporal intereſts, they, leaving their father *Zebedee* and the hired ſervants in the boat, and giving up all the profits of their trade, went a-ſhore, and became Chriſt's conſtant followers, to receive his inſtructions, and do his will.

21 All

NOTE.

* They had believed in him, and on occaſions followed him, as his diſciples, before; *John* i. 40, 41, 42. But now they were called to be his conſtant followers, in order to his training them up for the apoſtleſhip; and, therefore, they quitted their ſecular buſineſs, and devoted themſelves entirely to his ſervice.

21 And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught.

21 All these went along with Jesus, as his disciples, to *Capernaum;* and the first Sabbath after they entered that great city, he went into one of their synagogues, or places of public worship, and preached the gospel of his kingdom there. (See the note on *Luke* iv. 16.)

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

22 And the common people were amazed at the excellence of his discourse: For such was the nature of his doctrine, and the manner of his delivering it, that they thought he spoke evident and important things, with surprising majesty and divine-like authority, and not uncertain traditions, according to the trifling, formal custom of their rabbies.

23 And there was in their synagogue a man with an unclean spirit, and he cried out,

23 Now, among others in the synagogue, there was a man possessed of an evil spirit, which gave our blessed Lord a proper opportunity of confirming his glorious gospel, by a remarkable miracle; for the devil, making use of this man's organs of speech, cried out aloud, like one filled with consternation and terror, at the thoughts of Christ's power over him,

24 Saying, Let, us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God.

24 Saying, in a style of reproach, and yet in a way of dread, O thou Jesus of *Nazareth*, do not exert thy power against us, the infernal spirits, to disturb or dispossess us; we are no match for thee, and do not care to have any thing to do with thee: What! art thou come to destroy our dominion over men, which we have so long been in possession of, and are still permitted to exercise in this world? I too well know, that thou art the Messiah, the Son of God, and am contented to own this, if thou wilt but let us alone.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

25 But, as Jesus would not be soothed by the devil's flatteries, nor receive testimony from him, as if he were in confederacy with him, he exerted his divine power and authority; and, with a severe reprimand, ordered him to say no more about what he was, but to quit possession of the man, though ever so much against his will.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

26 The evil spirit no sooner heard this, but was filled with rage to think that he must be forced to yield; and, immediately throwing the poor man into terrible convulsions, as if he would have torn him to pieces, he made a hideous outcry, to express his own reluctance, and to frighten the people; and so came out of the man, who, in that instant, was perfectly healed.

27 And they were all amazed, insomuch that they que-

27 And all the multitude were struck with astonishment to such a degree, that they could not forbear saying one to another, What a surprising power over

queſtioned among themſelves, ſaying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean ſpirits, and they do obey him.

over devils is this? And what divine and heavenly doctrine muſt it be which this Perſon teaches beyond all that we ever heard, and which he thus confirms beyond all that we ever ſaw before? For he does not pray like a dependent, nor uſe a great many ceremonies like our exorciſts, in caſting out evil ſpirits; but ſpeaks like a ſovereign, with the authority and majeſty of a God; and ſuch power goes along with his commanding words, that the devils themſelves are forced to obey him!

28 And immediately his fame ſpread abroad throughout all the region round about Galilee.

28 And this ſo wonderfully raiſed his reputation among them, that they preſently ſpread the fame of his extraordinary doctrine and miracles, through all *Galilee*, and the neighbouring countries round about.

29 And forthwith, when they were come out of the ſynagogue, they entered into the houſe of Simon and Andrew, with James and John.

29 Immediately after this, Jeſus coming out of the ſynagogue with his diſciples *Peter* and *Andrew*, *James* and *John*, they went into the houſe, at *Capernaum*, where *Peter* and his brother *Andrew* dwelt.

30 But Simon's wife's mother lay ſick of a fever, and anon they tell him of her.

30 And *Peter*'s wife's mother being at that time ſick of a fever, ſome of the company acquainted Jeſus with it, begging that he, who had done ſo great things for others, would pleaſe to ſhew his compaſſion in healing her. (*Luke* iv. 38.)

31 And he came and took her by the hand, and lift her up: and immediately the fever left her, and ſhe miniſtred unto them.

31 Thereupon, going into the room where ſhe lay, he took hold of her hand, and raiſed her up; and his divine power wrought ſo effectually at the ſame time, that the fever immediately ceaſed, and ſhe was in an inſtant reſtored to ſuch a degree of health and ſtrength, that ſhe went about the buſineſs of the houſe, and managed the entertainment which was made for him and the family, as if nothing had ailed her before.

32 And at even, when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

32 And after ſun-ſetting, when the Sabbath was ended, according to the *Jewiſh* way of computing it from evening to evening; the people then thinking themſelves at liberty to carry about their ſick, and meeting with no obſtruction to it from the *Phariſees*, brought abundance of diſeaſed perſons, and ſuch as were poſſeſſed with devils, that he might heal them.

33 And all the city was gathered together at the door.

33 And there was a vaſt concourſe of people from all parts of the city, who were gathered about the door of *Peter*'s houſe, where Jeſus was, to lay their ſick before him, and ſee what he would do unto them.

34 And he healed many that were ſick of divers diſeaſes, and caſt out many

34 And in the greatneſs of his power and goodneſs, he, like the ſovereign Lord of life and health, perfectly cured great multitudes, that were ſick of various kinds of diſeaſes; and diſpoſſeſſed many de-

many devils, and suffered not the devils to speak, because they knew him.

vils, and would not permit those evil spirits to speak in a way of opposition to him, no, nor to proceed in their declarations that they knew him, (οτι ηδεισαν αυτον) he not needing their testimony, nor being willing to encourage it, lest any should make a bad construction of it, as if he acted in concert with them.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

35 Very early the following morning, long before break of day, Christ got up, and went into a solitary place for retirement; where, being alone, free from all company, he spent some time in secret prayer. (See the note on *Luke* iv. 42.)

36 And Simon, and they that were with him, followed after him.

36 Then *Peter* and the other disciples, his companions, perceiving that Jesus had withdrawn himself, went out to search after him.

37 And when they had found him, they said unto him, All men seek for thee.

37 And upon their finding him, they told him that, whilst he was retiring there, a great multitude of people were inquiring after him, with earnest desire to see him again, and enjoy more of his blessed company.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

38 He replied, I must not, for the present, return to abide with them; come with me to the neighbouring towns and villages, where I may likewise preach the gospel, as well as at *Capernaum:* For my commission from my Father is not restrained to one particular city, but I am sent to go about doing good, by my doctrine and miracles, whilst I continue on earth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

39 Accordingly he, travelling through all *Galilee*, preached in their synagogues, wherever he came; and confirmed his excellent doctrine, by casting out devils, as well as performing many other miraculous cures.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

40 And among the rest, while he was in this country, (*Luke* v. 12. see the note there,) a certain leprous person came to him; and, kneeling down in all humility before him, earnestly besought his mercy, saying, Such is thy power, and so great and many are the wonderful cures which thou hast wrought, that I am fully persuaded, desperate as my case is, if it seem good unto thee, thou canst easily heal me.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will, be thou clean.

41 And Jesus, being full of tender compassion toward this miserable creature, immediately stretched out his hand, and laid it upon him, to shew that he was a prophet, and even Lord of the law, who was not bound by its ceremonial rites, which forbid the touching of a leper; and said unto him, I am as willing as I am able, or as you can wish me to be: I will that your desire be fulfilled; I say unto thee, Be thou cleansed from thy leprosy.

42 These

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

42 These words were no sooner pronounced, but they became effectual; what he spake was done; in that very instant the leprosy was removed, and the man was thoroughly healed.

43 And he straitly charged him, and forthwith sent him away;

43 Upon this, Jesus gave him a strict charge to behave suitable to the signal mercy he had received, lest a worse evil, than the leprosy from which he was cleansed, should come upon him; and so dismissed him.

44 And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

44 And, to decline every thing that looked like ostentation, or raising a tumult, as also to prevent the rage and envy of the *Pharisees*, as far as possible, Jesus said to him, Do not divulge among the people what I have done to you; but, as the law directs, (*Lev.* xiii. 2, *&c.*) go and present yourself to the priest, that he may examine and give judgment in your case; and, upon his acknowledging you to be clean, offer the sacrifice of divine appointment, in the writings of *Moses* for purification, in token of your thankfulness to God. (*Lev.* xiv. 4, *&c.*) He commanded him to take this course, as an unexceptionable evidence to the *Jews* of the reality of the miracle, of his own divine power in working it, and of his observing the law of *Moses*; and as a testimony against them who afterwards should reject him.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desart places: and they came to him from every quarter.

45 But the man was so transported with joy at the surprising mercy he had received, that, forgetting one part of Christ's charge, he could not tell how to forbear proclaiming the cure, wherever he came, for the honour of his kind Benefactor, who was indeed worthy to be praised. And the people, upon knowing of it, came in such prodigious multitudes to see, and hear, and be healed by Jesus, (*Luke* v. 15.) that, for a considerable time, it was so inconvenient for him to go publicly into any town, and gave so much umbrage to his enemies, as put him upon retiring into solitary places, where he spent much of his time in prayer, (*Luke* v. 16.) but wherever the people heard he was, they travelled from all parts, far and near, to come to him.

RECOLLECTIONS.

The law and the prophets were till *John*, whose ministry was the dawn of the gospel-day; O glorious day of light and joy to lost sinners! The sum of the evangelical doctrine concerning Christ is, that he is the anointed Saviour, and the Son of God; and the sum of what it calls us to is, repentance toward God, and faith towards our Lord Jesus Christ. How fully are these blessed truths established by many witnesses! By Christ's own and *John*'s preaching; by his Father's testimony, his Spirit's notification, and his own divine miracles, and baptizing with the Holy Ghost; by his victory over Satan; by angels ministring to him; and by the concurring testimony of the evangelists, who agree in their report about these things! And the great design of all is, to prepare the way of the Lord, that he may be received into the heart. How is he to be admired of all that are about him! They,

They, that know his name, will think well of him, and follow hard after him. And oh with what majesty and power does he speak, by his word and Spirit! How easily can he reach the heart, dethrone the devil, and heal the leprosy and sicknesses of our souls! How cheerfully do his people yield, and how is Satan forced to fly, in the day of his power! Nothing is too hard for him to do: And we need not go far to seek him now, as many were forced to do in the days of his flesh; but may find him spritually present wherever we are, whether engaged in the lawful business of life, as the disciples were when he called them; or in secret prayer, after his own example; or in assemblings together in his name, to speak to him, and hear from him: And we should follow him for whatever we want; for faith will ever find him as willing, as he is able to help us: And when he has shewn us mercy, how should we remember to own and honour him, by obeying his commands!

CHAP. II.

Jesus heals one sick of the palsy, 1,—12. *Calls* Matthew *from the receipt of custom, and vindicates his own conduct in eating with publicans and sinners*, 13,—17. *Justifies his disciples not fasting for the present*, 18,—22.; *and their plucking ears of corn on the Sabbath-day*, 23,—28.

TEXT.

AND again he entered into Capernaum, after *some* days, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the the roof where he was:

PARAPHRASE.

OUR blessed Lord, having continued for some time in places remote from populous towns, privately returned to *Capernaum*; but a rumour was soon spread through the city, that he was come to the house of *Peter*, where he had been before. (Chap. i. 29.)

2 And presently crowds of people flocked thither; so that not only the house was too little to contain them, but many could not so much as get near to the door: And Christ, making no distinction of places for religious worship, published the gospel to as many of them as could come within hearing.

3 And while he was preaching, his miracles having made him very famous, there came four men, carrying upon their shoulders a paralytic in his bed, whose distemper had so lamed and enfeebled him, that he was unable to help himself.

4 And finding the crowd so great, that there was no possibility of pressing through it, and in that way to get near to Jesus, they contrived another method to come at him: And, in the eagerness of their desire to obtain a cure, they spared no pains; but † got up on the outside of the house, and uncovered

NOTE.

† As the houses of the *Jews* were usually low-built, with a flat roof, and they often had stairs, or fixed ladders, on the outside; so, for the convenience of going up and down within side of the house, they, it seems, had a trap-door, or a lattice with a covering (2 *Kings* i. 2.) on the flat of the roof: And so the friends of this sick man might carry him up thither, and, forcing open the door, which was fastened within, might convey him through this break of the roof, into the room

was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

vered the top of it, and then let down the sick man in his bed through the roof, into the room where our blessed Lord was preaching to the multitude.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

5 When Christ perceived the extraordinary faith of the paralytic, and of his friends, that broke through such great difficulties, and proceeded with such resolution, to lay him at his feet for healing; he, to shew his approbation of it, said, with wonderful majesty and mercy, to the man sick of the palsy, Son, be of good comfort, thy sins are forgiven; and it shall be unto thee according to thy faith.

6 But there were certain of the scribes sitting there, and reasoning in their hearts.

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

6 But, as soon as he spake these gracious words, some of the *Jewish* doctors, then present, perversely cavilled in their own minds, reasoning after this manner against them:

7 What horrid blasphemy is this man guilty of, in pretending to such a power as is undoubtedly the peculiar prerogative of Deity! For who but God himself, can forgive sins? It is only his right, which cannot be communicated to any creature whatsoever.

8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

8 Then Jesus, as perfectly knowing in himself what were the most secret murmurings of their hearts, as if they had spoke them out ever so plainly in his hearing, immediately said to them, Why do ye entertain such injurious and malicious reasonings in your thoughts against me, as if I were guilty of blasphemy in saying this?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

9 Let me ask you, Which is easiest? to forgive this man's sins, that are the original cause of all distempers; or to take off their effect, by healing his desperate disease, and, by an absolute power in myself, enabling him to rise and walk with such strength as to carry his own bed? Cannot he who does one of these, as easily do the other likewise?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

10, 11 But, to give you an evident proof that I, who am truly a man, and the promised Messiah, have absolute power and authority in myself, even whilst I am on earth, to forgive sins, I will take off this effect of sin, in such a sovereign manner as is peculiar to God: Then, turning to the man sick of the palsy, he spoke in the following strain, with all the majesty and power of a divine person, I say unto thee, Arise this instant; and, to shew that thou art perfectly healed at once, take up thy bed, in the presence of all this company, and carry it home.

NOTE.

room where Jesus was preaching to the people. See the notes on *Matt.* x. 27. and xxiv. 17.; and *Lightf. Hor. Hebr. in loc.*

home. (See the notes on *Mat.* ix. 2. and *Luke* v. 23.)

12 And immediately he aroſe, took up the bed, and went forth before them all, inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

12 And he no ſooner commanded, but it was done: The man immediately aroſe in full ſtrength, took up his bed, and carried it away, preſſing through the crowd. (εναντιον παντων) And Chriſt managed this cure in ſuch an abſolute god-like way, as aſtoniſhed all the people, who could not but own that there was ſomething divine in his words and actions; upon which they gave glory to God, with acknowledgments that they never ſaw any thing like it before; though, through their prejudices, they did not readily comprehend how by this proof it appeared that he was God.

13 And he went forth again by the ſea-ſide, and all the multitude reſorted unto him, and he taught them.

13 After this, Jeſus went out of *Capernaum* again to the ſhore of the lake of *Genneſareth;* and great multitudes flocked to him there, where he as readily preached the goſpel to them, without any ſcruple, as if he had been in one of their ſynagogues.

14 And as he paſſed by, he ſaw Levi, *the ſon* of Alpheus, ſitting at the receipt of cuſtom; and ſaid unto him, Follow me. And he aroſe and followed him.

14 And, walking by the ſea-ſide, he obſerved a certain man in his way, whoſe name was *Levi* †, the Son of *Alpheus*, and who was ſitting at the toll-booth to receive the tribute that was to be paid for importations and exportations; and, though he was in an office of ill repute, Chriſt, to ſhew the riches and the ſovereignty of his grace, ſaid to him, Follow me: And theſe words were attended with ſuch a divine power upon his ſoul, that he immediately quitted his ſcandalous, though profitable poſt, and became one of the diſciples and conſtant followers of our Lord.

15 And it came to paſs, that as Jeſus ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him.

15 And, this man's heart being moved with pity towards his former ſinful companions, he invited them, together with Jeſus and his diſciples, to an entertainment at his houſe, that they might have the advantage of hearing and converſing with him: And ſuch was the gracious condeſcenſion of our Lord, that, when he and his diſciples ſat down to eat, he admitted of many tax-gatherers, and other men of ill character, to ſit and eat with him.

16 And when the ſcribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh

16 And when this was obſerved by ſome of the *Jewiſh* doctors and *Phariſees*, who were men of a ſelf-conceited and cenſorious ſpirit, they took offence at it, and diſputed with his diſciples about it, ſaying, How can your maſter, who pretends to be an holy prophet, juſtify his ſo familiarly keeping company with ſuch deteſtable people, as tax-gatherers,

NOTE.

† *Levi* is called *Matthew*; (Matt. ix. 9.) and all circumſtances ſhew, that they were two names which belonged to the ſame perſon, as *Saul* was alſo called *Paul*.

eth with publicans and ſinners?

ers, and the vileſt of men, whom we refuſe to converſe with, that we may not be defiled by them.

17 When Jeſus heard *it*, he ſaith unto them, They that are whole have no need of the phyſician, but they that are ſick: I came not to call the righteous, but ſinners to repentance.

17 But Jeſus, hearing how invidiouſly they charged him, replied, I am not a companion of ſinners, to countenance them in their wickedneſs, but a ſpiritual Phyſician to heal them? And they who, like you, have a vain conceit of their own righteouſneſs, as if they needed no better, will not value one of my character as of any uſe to themſelves; but they who, like theſe notorious ſinners, have no ſuch opinion of themſelves, are more eaſily brought to a conviction of their ſin, and of their need of a Saviour. Now the principle deſign of my coming was not to reform a righteous world; nor is my goſpel likely to be effectual among thoſe who think they are holy enough already; but I am come to bring them to repentance unto life who are the greateſt of ſinners, and are ſenſible of their ſin and danger, and would be glad of a recovery.

18 And the diſciples of John and of the Phariſees uſed to faſt; and they come, and ſay unto him, Why do the diſciples of John and of the Phariſees faſt, but thy diſciples faſt not?

18 There were, likewiſe, exceptions made againſt Chriſt by ſome diſciples of *John the Baptiſt*, and of the *Phariſees*, who, under their reſpective teachers, had been trained up to frequent faſtings †. They, wondering that the followers of Jeſus were not under ſome auſtere diſcipline, came and aſked him, ſaying, What is the reaſon that, notwithſtanding the ſolemn doctrines you preach, your diſciples are not ordered to keep days of faſting, as we do, in obedience to the obligations laid upon us ſeverally?

19 And Jeſus ſaid unto them, Can the children of the bride-chamber faſt, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot faſt.

19 In anſwer to this, Jeſus ſaid, I am, as *John* himſelf declared concerning me, (John iii. 29.) the ſpiritual Bridegroom to whom the church is eſpouſed; and my diſciples are, at preſent, to be conſidered as the children of the bride-chamber, or the gueſts of the marriage-feaſt, that are to rejoice with me: How improper, then, would it be for theſe, my wedding-gueſts, to be dull in my immediate preſence, and to faſt on theſe joyful days? It would be very unſeaſonable for them to do this, whilſt I am with them under that character.

20 But the days will come, when the bridegroom ſhall be taken away

20 But, in a little while, I ſhall depart from them, and they will be expoſed to many difficulties and troubles; and then will be their time for ſolemn humiliation and faſting, as it now is for thoſe of

NOTE.

† The *Phariſees*, beſides ſuch faſts as were of divine inſtitution, added many others of traditional, and of their own appointment; and placed ſo much religion in them, that one of that ſect vainly boaſted of his *faſting twice a-week*, Luke xviii. 12. And as *John the Baptiſt* betook himſelf to an auſtere, abſtemious way of life; ſo his diſciples multiplied faſts, in imitation of their maſter, and of the cuſtom of the *Phariſees*.

way from them, and then ſhall they faſt in thoſe days.

21 No man alſo ſeweth a piece of new cloth on an old garment; elſe the new piece that filled it up, taketh away from the old, and the rent is made worſe.

22 And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

of you that are the diſciples of *John*, your maſter being lately taken away from you, ſhut up in priſon, and in danger of his life.

21, 22 But for them to keep days of faſting in their preſent circumſtances, would be as unſuitable as to go about to mend an old rotten garment with a piece of new cloth, which would look uncomely, and the firſt ſtretch would make a bigger hole than before: (See the note on *Mat.* ix. 16.) Or it would be as improper as to put new fermenting wine into old and decaying bottles, made of † leather or of ſkins, (ασκους) which endangers the burſting of the veſſels, and the loſs of the wine; but, in common prudence, people uſe to put new wine into new and ſtrong bottles, that both may be preſerved. So religious faſtings are to be ſuited to the circumſtances of things, and to proper ſeaſons and occaſions for them; or elſe you loſe all their excellence and advantage, and do more harm than good by them: And days of mourning and faſting would be as diſagreeable to the preſent joyful circumſtances of my diſciples, whilſt I, the Bridegroom, am with them, as the holy liberty and ſpiritual comforts of the goſpel are to the ſervile temper and taſte both of the *Phariſees* and of *John*'s diſciples.

23 And it came to paſs, that he went through the corn-fields on the Sabbath-day, and his diſciples began, as they went, to pluck the ears of corn.

24 And the Phariſees ſaid unto him, Behold, why do they on the Sabbath-day that which is not lawful?

25 And he ſaid unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

23 At another time, as our Lord, on a Sabbath-day, was walking in a path that lay through a corn field, (ſee the note on *Luke* vi. 1.) his diſciples were with him; and being hungry, plucked ſome of the ears, and, rubbing out the corn with their hands, began to eat it for preſent refreſhment.

24 As ſoon as the ſuperſtitious and captious *Phariſees* obſerved this, they cavilled with Chriſt about it, as a violation of the Sabbath, ſaying, See what your diſciples are doing: Why do you, who pretend to preach holy doctrines, ſuffer them to take ſuch a ſinful liberty of profaning the Sabbath-day? (See the note on *Luke* vi. 2.)

25 To which Jeſus replied, How can ye pretend that this is a breach of the Sabbath, ſince hunger muſt be ſatisfied, and works of neceſſity are allowed to take place even of God's own appointment of ceremonial rites. relating to the obſervation of his law, and much more of your human traditions about them? Have ye never read what *David* and his company did, in a caſe of like neceſſity?

26 Do

NOTE.

† Wine uſed to be put into veſſels of goat-ſkins, for carriage from one place to another; and the bottles of thoſe days were made of leather.

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

26 Do not ye know how in the days of *Abiathar*, who soon after was high priest †, *David* went into the tabernacle, and he, together with his company, being hungry, eat of the shew-bread, which, in common cases, none but the priests were, by the law, allowed to eat? Why then do ye find fault with my disciples for such a trifle as plucking and eating a few ears of corn, to satisfy their hunger on the Sabbath-day? Surely necessity makes this as lawful as that, which neither God nor you have ever blamed.

27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

27 And as this instance shews, that ceremonial circumstances, and especially the strained niceties of men about them, must give way to necessary duties of moral obligation: So it is to be remembered, that a great part of the morality of the Sabbath lay in its being made for the good of man; chiefly for the spiritual benefit of the soul, that it may be at liberty to serve God, and have holy communion with him; and partly for the relief of the body, that it may have rest from the fatiguing labour of the week: And it is plain, that, as man was created the day before the institution of the Sabbath, he was not made for the Sabbath, nor could be bound by its law to abstain from what is necessary to the support of his life.

28 Therefore the Son of man is Lord also of the Sabbath.

28 ‡ The Messiah therefore has undoubtedly a divine right to order what he thinks for the good of man, in subservience to the great design of a Sabbath; and my disciples are not to be blamed for using the liberty which I gave them, to eat a little corn, for the refreshment of the body, and fitting it for the holy services of the day. (See the note on *Mat.* xii. 8.)

RECOLLECTIONS.

What is the great design of all our attendances on Christ, but that we may honour him, and receive a blessing from him; that he may speak to our hearts, and give us

NOTES.

† It appears from 1 *Sam.* xxi. 6. that this was in the days when *Ahimelech*, the father of *Abiathar*, was high-priest: But as *Abiathar* was more notified, and more remarkably concerned in *David*'s affairs, than *Ahimelech*, as appears from 1 *Sam.* xxii. xxiii. *and* xxx.; and as he, soon after this fact, became high-priest, and perhaps, at this very time, acted as his father's deputy in that office; it is no great wonder that it should be recited as done in his days, rather than in *Ahimelech*'s: And if we only admit of an easy supposition, that Christ here speaks of the days in which that more famous man was well known, and not of the days of his high-priesthood, it seems to me, that all the laboured criticisms are needless, which many learned men have used, to rack this passage, and reconcile it to the history.

‡ By the *Son of man* some here understand man in general. But as this was a known character of the Messiah, *Dan.* vii. 13.; so it is constantly used, and that almost ninety times, by our Lord, with a peculiar reference to himself. This is a sufficient reason with me, why, in this place only, it should not be taken in another sense. See *Whitby*'s note on *Mat.* xii. 1. and *Hammond*'s on *Mat.* xii. 8.

us the faith which approves of him, and is approved of by him; and that he may heal all our diseases, and forgive our sins? His divine power and grace, for these purposes, are worthy of our admiration and praise. And humble souls, who by faith receive him, will prize and honour him, to their own salvation; while proud and prejudiced hearts are ever objecting against him, to their own perdition. He came to save the chief of sinners; and will reject none that see their need of him, and are willing to be saved in his own way. And oh with what wisdom and tenderness does he deal with his disciples! How beautiful are his appointments of every duty in its season; and how indulging is his proportioning our duties to our circumstances! He calls his followers sometimes to rejoice, and at others to fast and mourn; his presence fills them with joy, and his absence with grief: But as their day is, so their strength shall be: Let his word be our rule, and his authority our obligation, in observing sabbaths, and in all other duties of the Christian life: and let his grace make us prize his service, and encourage us in it, since all is designed for our own advantage.

CHAP. III.

Christ heals a withered hand, and many other diseases, 1,—12. *Chuses twelve apostles,* 13,—21. *His answer to the blasphemous cavils of the scribes,* 22,—30. *And preferring his disciples to his nearest relations,* 31,—35.

TEXT.

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the Sabbath-day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill? but they held their peace.

PARAPHRASE.

OUR Lord returning to *Capernaum*, went again, (chap. i. 21. and ii. 1.) according to his usual custom, into the synagogue to preach on the Sabbath-day; and there was a certain man, whose hand was sinew-shrunk, and wasted to skin and bone.

2 And the *Pharisees*, suspecting that the melancholy circumstances of this man might move Christ's compassion toward him, had their eyes upon our Lord, to see whether he would go about to heal him, though it were the Sabbath-day; that if he should, they might accuse him as a Sabbath-breaker, who deserved to be put to death.

3 But (καὶ) Jesus knowing their malicious thoughts, and designing to vindicate such a merciful act from the false imputation of a breach of the Sabbath; ordered the man, whose hand was lame, to come forth from the company, and stand before him.

4 And turning himself to the *Pharisees*, he said, Pray answer me this plain question: Which is most pleasing to God, and most suitable to the design of a Sabbath? to do an act of necessity and mercy on that day, or to neglect it when opportunities and occasions offer for it; to preserve life and the usefulness of it, or to suffer a man to languish and die, when it might easily be prevented? (See the note on *Luke* vi. 9.) And they were so confounded with

with the queſtion, being at a loſs how to anſwer it, without either juſtifying him, or expoſing themſelves to the rage of the people, that they thought it beſt to make no reply at all.

5 And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched *it* out: and his hand was reſtored whole as the other.

5 Then having caſt his eyes about, and looked upon them, with holy anger in his countenance at their perverſe and unreaſonable oppoſition to him, and with grief at the obſtinate blindneſs of their minds, and hardened temper of their hearts, he, in their hearing, applied himſelf to the cripple, ordering him to ſtretch forth his lame hand: And ſuch divine power attended the word of command, that the poor wretch was inſtantly enabled to do it; and his withered hand became as ſound, and plump, and well, as the other.

6 And the Phariſees went forth, and ſtraightway took counſel with the Herodians againſt him, how they might deſtroy him.

6 Upon this the *Phariſees* being baffled, and vexed to think what credit he gained among the people, in ſpite of all their attempts to defame him, went and conſulted with ſome of the *Herodian* ſect, what pretence they might make, and what meaſures they might concert, with the greateſt ſafety and ſucceſs, for putting him to death.

7 But Jeſus withdrew himſelf with his diſciples to the ſea: amd a great multitude from Galilee followed him, and from Judea,

7 But Jeſus, knowing their wicked deſign, and that the time for reſigning his life was not come, left the city, and went with his diſciples to the ſhore of the ſea of *Galilee* †: And the common people had ſo high an eſteem of him, that, having learned whither he was gone, vaſt numbers flocked after him from the countries of *Galilee*, and of *Judea*.

8 And from Jeruſalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

8 And great multitudes went to him from the city of *Jeruſalem*, and even from ſo far as *Idumea*, and the regions beyond *Jordan*, and from the coaſts of *Tyre* and *Sidon*; being induced to it by the fame of his great miracles, which was ſpread among them.

9 And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him.

9 And at length, the throng increaſing, he ordered his diſciples to provide him a boat, that he might have the convenience of going into it, and of putting off a little way from the ſhore; and ſo might preach to the people, without danger of being preſſed, and incommoded by the crowd.

10 For he had healed many, inſomuch that they preſſed

10 For, ſince he had been at this place, he had cured ſo many of their diſeaſes, that all who had any diſtempers made up to him as well as they could of themſelves, or by the aſſiſtance of their friends, every one trying to get near enough to

NOTE.

† From this lake or ſea, which was about eight leagues in length, and five in breadth, *Galilee* lay toward the north; *Judea*, *Jeruſalem*, and *Idumea*, toward the ſouth; the parts beyond *Jordan*, toward the eaſt; and *Tyre* and *Sidon*, toward the north-weſt.

preſſed upon him for to touch him, as many as had plagues.

touch ſome part of his body or clothes, that they alſo might be healed, as they believed they ſhould, if they could but touch him.

11 And unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God.

11 And ſuch as were poſſeſſed by evil ſpirits, as ſoon as they ſaw him, proſtrated themſelves before him; and the devils were forced to confeſs that he was a divine Perſon, and the true Meſſiah, ſaying, Thou art the Son of God, before whom we are not able to ſtand.

12 And he ſtraitly charged them, that they ſhould not make him known.

12 But that there might not be the leaſt appearance as if Jeſus acted in confederacy with Satan, according to the malicious ſuggeſtion of his enemies, (ver. 22.) he charged the evil ſpirits to be ſilent, and not ſay what they knew concerning him. And that he might not ſo much as ſeem to affect the applauſe of men, he ordered thoſe, whom he had healed, not to divulge what he had done for them; his works, which were wrought before many witneſſes, friends and enemies, being ſufficient to ſpeak for themſelves.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

13 After this, Jeſus went up an high hill, where he ſpent a whole night in prayer by himſelf; and in the morning, (*Luke* vi 12, 13. ſee the notes there,) he, like the ſovereign lord and diſpoſer of his own gifts, called from among his profeſſed diſciples ſuch as he pleaſed, and they drew near to him.

14 And he ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach:

14 And he appointed twelve of them to be the conſtant attendants of his perſon and ſervice; to be witneſſes of his doctrine, life and miracles; and to go forth with commiſſion, as his apoſtles, to preach the goſpel.

15 And to have power to heal ſickneſſes, and to caſt out devils.

15 And, for the confirmation of its doctrine, and of their commiſſion to preach it, he inveſted them with miraculous powers, that by his authority, and by virtue derived from him, they might heal all manner of diſeaſes, and caſt out devils wherever they ſhould go.

16 And Simon he ſirnamed Peter,
17 And James *the ſon* of Zebedee, and John the brother of James, (and he ſirnamed them Boanerges, which is, The ſons of thunder,)
18 And Andrew, and Philip, and

16,—19 Now the names of the twelve, whom he choſe to be his apoſtles, and conferred theſe powers upon, were, Firſt, *Simon*, to whom he added the name of *Peter*. Secondly, *James*. Thirdly, *John* his brother; both being the ſons of *Zebedee*, to whom Chriſt gave the name of † *Boanerges*, which, in the *Jewiſh* language, ſignifies *Sons of thunder*. Fourthly, *Andrew*. Fifthly, *Philip*, of *Bethſaida*. Sixthly, *Bartholomew*. Seventhly, *Matthew*, who was likewiſe called *Levi*, and had been

NOTE.

† They were, probably, ſo called, to denote their remarkable warmth and zeal, and the fervent manner of their preaching.

and Bartholomew, and Matthew, and Thomas, and James *the son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

been a publican. Eighthly, *Thomas*, firnamed *Didymus*. Ninthly, another *James*, who was the son of *Alpheus*, and was called *James the less*. Tenthly, *Thaddeus*, who was also called *Lebbeus* and *Jude*, and was the brother of *James*. Eleventhly, *Simon* the *Canaanite*, who was also called *Zelotes*. And twelfthly, *Judas Iscariot*, who proved an infamous traitor to his Lord. (See the notes on *Mat.* x. 3, 4.) And all these went with Jesus ‡ into an house to attend him, and to receive instructions from him, in order to their being fitted for the apostleship.

20 And the multitude cometh together again, so that they could not so much as eat bread.

20 And, as soon as the common people understood that he was there with his disciples, they gathered together again, and came thither with earnest desires to hear and see more of him, so that he and the twelve could hardly find time to eat enough for their necessary refreshment.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

21 Then his relations and friends, hearing how the people crowded so fast about him, came with great hurry and concern to get him away from them: For they said one to another, His zeal surely transports him too far, and he will ‖ faint through excessive fatigue, and for want of spirits, and of due refreshment.

22 And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

22 At another time, when, by his divine authority, he commanded deliverance to one who was possessed with a devil, (*Mat.* xii. 22, 24.) some *Pharisees* and doctors of the law, who came thither from *Jerusalem*, maliciously reproached him, saying, That he himself was possessed and acted by *Beelzebub*; and that, by the power and authority of this chief of the devils, he forced them out of persons, whenever he dispossessed them.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

23 Upon which he desired these revilers to draw near; and, to confute their malicious suggestion, by similitudes, said, How preposterous and self-contradictious is it to suppose that one devil would dispossess others, and so destroy their own interest!

24 And if a kingdom be divided against itself, that kingdom cannot stand.

24 If any nation or kingdom is divided into factions, and fights against itself, such a civil war, in its own bowels, must necessarily bring it into confusion and desolation.

25 And if a house be divided against

25 And if any family is divided into parties, which oppose and endeavour to turn one another out of doors,

NOTES.

‡ This seems to have been the house at *Capernaum* where Christ dwelt, *Mat.* iv. 13.; and from this time forward, the twelve may be looked for as his domestics; and, probably, now it was that he ordered *Judas* to take the bag into his custody, for the use of the family.

‖ Ἐξέστη signifies one that faints, and one transported to excess, as well as one that is beside himself.

againſt itſelf, that houſe cannot ſtand.

doors, it is impoſſible that ſuch a family ſhould long ſubſiſt.

26 And if Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an end.

26 And thus it muſt be, with reſpect to the devil's kingdom and family, if what ye ſuggeſt were true: For if one devil ſets himſelf to diſpoſſeſs others, and that for the confirmation of doctrines which, like mine, are directly contrary to their own deſigns, it is impoſſible their intereſt ſhould maintain its ground; they are too great politicians not to know this; and therefore ye may be ſure that they would never act in concert, after ſuch a manner, to ruin the common cauſe which they are all engaged in.

27 No man can enter into a ſtrong man's houſe, and ſpoil his goods, except he will firſt bind the ſtrong man; and then he will ſpoil his houſe.

27 Again, If a ſtrong man has got poſſeſſion of an houſe, it muſt be owned that no other can forcibly break into it and take away his goods, unleſs, by a ſuperior power, he firſt overcome and bind him, or ſome way defeat his reſiſtance; then indeed, and not till then, he will eaſily carry off his goods: It is therefore a plain caſe, that ſo powerful a being as Satan is, would never, in any inſtance, quit poſſeſſion at my command, who am come to deſtroy his work, and to deliver wretched creatures out of his hands, unleſs he were forced to it, by my irreſiſtible power over him.

28 Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

28 I aſſuredly tell you, by way of caution againſt the greateſt crime that can be committed, and ye are running into, That all other ſins and blaſphemies, of what nature or kind ſoever, which any man can be guilty of, are within the reach of pardoning grace, and ſhall be forgiven to him that believes in me.

29 But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation:

29 But, as what I have now done is by the Spirit of God; and as the laſt and higheſt diſpenſation of mercy is approaching, in which the miraculous illuminations and powers of the Holy Ghoſt, for the confirmation of the goſpel, will appear with ſtill more evident demonſtration; whoſoever ſhall continue to be ſo obſtinate and ſpiteful then, as to aſcribe his wonderful and divine operations to the devil, ſhall never be capable of forgiveneſs; but ſhall be expoſed to everlaſting deſtruction, without remedy, ſince no other means of conviction and recovery ſhall ever be afforded him. (See the note on *Mat.* xii. 31.)

30 Becauſe they ſaid, He hath an unclean ſpirit.

30 The reaſon of his ſpeaking in this awful manner was, becauſe the *ſcribes* and *Phariſees* (ver. 22.) had maliciouſly and blaſphemouſly repreſented him as poſſeſſed by *Beelzebub;* and had affirmed, that what he did by the Spirit of God, in caſting out devils, was done by the power of their chief.

31 But

31 There came then his brethren and his mother, and, ſtanding without, ſent unto him, calling him.

31 But to return to what was hinted; (ver. 20, 21.) While Jeſus was preaching to the multitude round about him, *Mary* his mother, and ſome of his other neareſt kindred, (ſee the note on *Mat.* xii. 46) fearing leſt he ſhould overſpend himſelf, and not being able to get near, becauſe of the crowd, deſired ſome of the company to let him know that they wanted to ſpeak with him.

32 And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee.

32 Accordingly one and another of the people, that ſat near, ſaid to him, Obſerve how your mother and brethren call to you, who, not being able to get through the crowd, wait without to ſpeak with you.

33 And he anſwered them, ſaying, Who is my mother, or my brethren?

33 But he replied to them that told him of this, What concern have I with my kindred according to the fleſh, whilſt I am about my Father's buſineſs? And who do ye think I eſteem as my neareſt and deareſt relations, even as my mother and my brethren?

34 And he looked round about on them which ſat about him, and ſaid, Behold my mother and my brethren:

34 No ſooner had he ſpoke theſe words, but turning to his diſciples, who ſat about him, and looking and pointing to them, he ſaid, Behold, theſe are they whom I have taken into the neareſt relation to myſelf, whom I as affectionately love, as if they were my natural mother and brethren according to the fleſh, and whoſe eternal welfare lies ſo near my heart, that no conſideration of earthly kindred can make me deſiſt from doing what is neceſſary to promote it †.

35 For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

35 For whoever he be, that ſhall heartily believe and practiſe the will of God, as revealed in his word, and as particularly relating to me, he is the perſon whom I account my deareſt relation, in a ſpiritual ſenſe, and will treat with all the affection and regard that are due to a brother, a ſiſter, and a mother.

RECOLLECTIONS.

Sabbaths are to be ſanctified by acts of piety and mercy; and how remarkably exemplary was our bleſſed Lord for both theſe! How juſtly did the people admire, and crowd about him; and how many are the bleſſings he came to beſtow; and yet, how great was the envy and malice of his obſtinate enemies againſt him! He, nevertheleſs, was tenderly touched at the hardneſs of their hearts; and, to melt them, proclaimed the riches of divine forgiveneſs for the worſt of ſins, excepting that againſt the Holy Ghoſt: And how ſolemnly did he warn his moſt wilful and inveterate enemies to take heed of this ſin, that they might not entail unavoidable damnation upon themſelves! His intereſts and deſigns are directly oppoſite to the kingdom of darkneſs, as devils know; whatever ſome, under their malignant influence,

NOTE.

† Chriſt, in this preference of his true diſciples to the virgin *Mary*, conſidered merely as his mother, according to the fleſh, not only ſhews high and tender affection to them, but ſeems deſignedly to guard againſt the exceſſive and idolatrous honours, which, he foreſaw, the *Papiſts*, in after ages, would pay to her.

fluence, may blasphemeously suggest to the contrary: And, therefore, he hath granted commissions to many servants to publish his holy gospel; and has given us the strongest assurances, that he will most affectionately embrace, and treat all those as his dearest relatives, who shall believe in him through their word. May this Saviour be ours! and may we never reject him through unbelief.

CHAP. IV.

The parable of the sower, 1,—9. *Its explication*, 10,—20. *Its application*, 21,—25. *The parable of the corn which grows insensibly*, 26,—29. *The parable of the grain of mustard-seed, with a general account of Christ's parables*, 30,—34. *His laying a storm at sea*, 35,—41.

TEXT.

AND he began again to teach by the sea-side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea, and the whole multitude, was by the sea, on the land.

2 And he taught them many things by parables; and said unto them in his doctrine,

3 Hearken, Behold, there went out a sower to sow;

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

PARAPHRASE.

AFTER the foregoing discourse, Jesus returned again to the shore of the sea of *Galilee*, that the multitude might have an opportunity of hearing: Accordingly such vast numbers thronged after him, that, for the convenience of being heard, and of freeing himself from the pressings of the crowd, he got into a boat; in which he sat down, according to the usual custom of the *Jewish* doctors, to preach another sermon, while the people stood as auditors on the land.

2 And, in this discourse, he went into a very familiar and instructive way of teaching them many important doctrines, by comparisons taken from earthly things, which they themselves were well acquainted with: Accordingly he began to represent the preaching of the gospel, and its different effects upon various sorts of persons, in the following manner. (See the note on *Mat.* xiii. 3.)

3 Attend to what I say, and observe it as a matter of the greatest consequence: "A certain husbandman went into his field to sow his corn:"—Thereby intimating that he was come by his person and ministry, and the ministry of his servants, to spread abroad the gospel of the kingdom among the people.

4 "And it happened, that, as the husbandman was sowing his corn, some of the grains fell upon a common beaten path in the field, where, lying on the surface of the ground, without any earth to cover it, the birds came and eat it up:"—So the gospel is preached to some heedless hearers, who never seriously consider or reflect on what they hear; and the devil soon justles it out of their thoughts.

5, 6 "Ano-

5 And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth.

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

5, 6 "Another part of the seed was cast upon a stony soil, which had but a thin covering of earth; and there it quickly began to sprout; but no sooner did the sun shine with its scorching beams, which were strongly reflected from the bed of stone just underneath, than it withered away, having no root sufficient to keep it alive:"—So there are other hearers, who do indeed attend to the word, and are affected with it, and, under present impressions, have some good desires and resolutions answerable to it: But this goes no deeper than a superficial touch upon their passions; and when the heat of temptation and persecution for righteousness-sake, beats upon them, their stony hearts give such force to those trials, that they cannot stand against their terrors; and, for want of a rooted principle of grace in the soul, all the promising appearances soon come to nothing.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

7 "There was likewise some of this seed which fell on a piece of ground all over-run with young briers and thorns; and these, out-growing the corn, smothered and destroyed it; so that it never brought forth fruit to any perfection:"—In like manner there are others, who hear the word with great attention, and seem to make some progress in their notions and profession of the gospel; but their hearts are so overcharged with the hurries, cares, riches, and pleasures of this world, that all these hopeful beginnings are stifled in the birth, and never produce any holy effects to the glory of God, and their own salvation.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred.

8 "Lastly, another part of the seed was sown in a good soil; where it took root, sprung, and grew up regularly, and brought forth corn with a fine increase, from thirty to an hundred fold:"—So there are other hearers, whose hearts are fitted and inclined, by divine grace, to mix the word with faith, and to receive the truth in the love of it; who understand, consider, and believe what they hear, and that with a reference to themselves; and who, yielding the obedience of faith, bring forth fruits of righteousness, more or less, all the days of their lives.

9 And he said unto them, He that hath ears to hear, let him hear.

9 "And, to intimate the great importance of these things, Jesus added in the close, Whoever he be that is capable of hearing and desirous of instruction, let him seriously weigh, and lay to heart what I have been saying.

10 And when he was alone, they that

10 Our Lord having delivered this parable without any explanation; as soon as the people were dismissed, and the twelve apostles, with some others of

that were about him, with the twelve, asked of him the parable.

his disciples, were with him alone, they intreated him to interpret it to them; seeming, at the same time, to shew some surprise and concern that the multitude were left in the dark about it. (*Mat.* xiii. 10.)

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

11 And in reply, he said to them, God in the wise and holy dispensations of his grace, has given, and will further give, a plain discovery of the great truths of the gospel to you, whom, in his sovereign pleasure, he has made his peculiar favourites: But as to those, who, by their obstinate impenitence and unbelief, exclude themselves, like heathens †, from the blessings of my kingdom; and do not so much as desire my instructions, but wilfully shut their eyes against what light they have, and thereby forfeit further vouchsafements; I deliver myself to them only in parables,

12 That seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

12 That, according to an ancient prophecy, (*Isa.* vi. 9, 10.) which is fulfilled in them, they seeing my undoubted miracles, may not, through their own wilful blindness of mind, be convinced by them; and that, hearing my spiritual and heavenly doctrine, they, under the power of their own inveterate prejudices, may not inquire after its true meaning, nor embrace it; being righteously given up to the chosen infidelity and obstinacy of their own hearts, that they may never be enlightened to their conversion, nor obtain remission of sins to their salvation.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

13 Having thus accounted for the reason of his treating his own disciples with more peculiar favour than others, he said, by way of gentle reproof to them for the dulness of their apprehension, What! are ye at a loss about the meaning of so plain a similitude as this, which represents things that ye are already acquainted with? How then will ye be able to understand and receive other parables, which I shall deliver, to represent things that ye have at present no notions of ‡?

14 The sower soweth the word.

14 Then he particularly explained to them the parable of the sower after this manner, saying, By the seed was meant the word of God; the husbandman, who sowed it, signified the preacher of it; and

NOTE.

† Here seems to be an allusion to the *Jews* way of speaking concerning the Heathens, as οι εξω *those who are without*; and to intimate, that, for their infidelity, they should be cast out of Christ's kingdom, *Luke* xiii. 25, 28.

‡ Christ may herein refer to such parables as relate to the more spiritual and sublime doctrines of the gospel, that depended on his death and resurrection, and to the casting off of the *Jews* and the calling of the *Gentiles*, which the disciples prejudices, in favour of their own nation, would render very obscure and difficult for them to take in.

15 And these are they by the way-side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground, who, when they have heard the word, immediately receive it with gladness:

17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns: such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground, such as hear the word, and receive *it*, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

21 And he said unto

and the ground, on which the seed fell, represented the hearers of the word.

15 || The common beaten path, where there was no earth to cover the seed, signified such careless hearers of the gospel as do not regard or retain it; but, through the hardness of their own hearts, and the subtilty of Satan, it is soon thrown out of their minds, and they are deprived of all saving advantage by it.

16, 17 The stony soil, which had but a thin covering of earth, where the seed soon began to sprout, but presently grew sick, and died away by the heat of the sun, for want of a root sufficient to keep it alive, represented many hearers, who at first indeed are affected with the glad tidings of the gospel, as with a pleasant song, and for some little time give an assent to them; but not having received them by a true and lively faith in their hearts, nor being rooted and grounded in love, they lose their first slight and flashy impressions, and turn utter apostates, as soon as a day of trial by reproaches, losses, and persecutions for the gospel, comes upon them.

18, 19 And the ground over-run with briers and thorns, which, growing up, smothered and destroyed the corn, signified such hearers as attend to the preaching of the gospel, and seem to love it, and to make a good proficiency in their observation and profession of it; but hurries, and solicitous cares about the things of this world, the false enticements of its riches, and eager desires after its pleasures, get such a power over the heart, as nip the promising appearances in the bud, and render them ineffectual to holy and saving purposes.

20 And to conclude: The good soil, where the seed took root, sprung, and grew up regularly, and produced good corn, in a thinner or more plentiful crop, represented those hearers of the word, who, under divine influence, heartily believe and entertain it, and produce excellent fruits of holiness, though some twice or thrice as much as others, as long as they live in the world.

21 Our blessed Saviour, having thus explained the parable to his disciples in all its parts, proceeded to make the following application of it: As a

NOTE.

|| As, in common language, sometimes seed, and at others, the ground on which it is cast, is said to be sown; so, in this interpretation of the parable, we are to understand it with relation to the different sorts of ground on which the seed is sown, since it is designed to represent different sorts of hearers, and the different entertainment they give to one and the same preaching of the gospel.

unto them, Is a candle brought to be put under a buſhel, or under a bed? and not to be ſet on a candleſtick?

candle, when it is lighted, ſhould not be whelmed under a veſſel, or concealed under a bed, or any other dark covering; but be ſet up in a candleſtick, to give light to all about it:—So the light, which I communicate to you, my diſciples, by a clear explication of this and other parables, and by the whole of my inſtructions, is not to be confined to yourſelves, and concealed from others; but ye ought to ſhine as lights in the world, by ſhewing forth the power of theſe truths upon your own hearts and lives, and by preaching them to others for their converſion, edification, and ſalvation.

22 For there is nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, but that it ſhould come abroad.

22 For none of my doctrines are to be thus ſuppreſſed and hid; but they ſhall be publiſhed in all their truth, excellence, and importance: Nor have I concealed any thing, for the preſent, from this people, whoſe prejudices reſiſt the light, with a deſign that it ſhould never be publicly made known in the cleareſt manner poſſible; but that, in due time, it ſhould be preached openly, by the miniſtrations of my ſervants, to all nations, for the obedience of faith.

23 If any man have ears to hear, let him hear.

23 Obſerve therefore what I ſay; and let every one of you, who is capable of hearing and receiving theſe things, reflect upon them, and lay them to heart, that he may behave accordingly.

24 And he ſaid unto them, Take heed what ye hear: with what meaſure ye mete, it ſhall be meaſured to you: and unto you that hear, ſhall more be given.

24 He furthermore ſaid unto them, The things I have been ſpeaking of are matters of the utmoſt conſequence: Attend therefore to what ye hear, that it may have its proper influence upon you; and take heed that ye do not give ear to any doctrines inconſiſtent with theſe; but try the ſpirits, whether they be of God: (1 *John* iv. 1.) And remember, that in proportion to your care and faithfulneſs in receiving and improving the advantages which have been already communicated to you for the good of others, as well as of your own ſouls, ſtill further inſtructions and aſſiſtances ſhall be given, that your profiting may appear unto all men.

25 For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

25 For every one, who cordially receives and acts according to the endowments which God has freely beſtowed upon him, for propagating the intereſt of his Son, and of true religion in the world, ſhall have further vouchſafements of light and aſſiſtances for it: But every one, who has no heart to make a due improvement of them for theſe valuable purpoſes, ſhall be deprived even of thoſe privileges which before he had been favoured with. (See the note on *Luke* viii. 18.)

26 And he ſaid, So is the kingdom of

26, 27 After this, Jeſus taught the people by ſeveral other compariſons; and ſaid, with a particular

of God, as if a man should cast seed into the ground,

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

lar reference to such fruitful hearers of the word as had been represented by the good ground, "The state of the gospel-kingdom is like an husbandman's sowing seed in a good soil: Though, after he has sown it, he takes his rest by night, and goes about his other affairs by day, it nevertheless, continually and insensibly grows up and increases, in a manner which neither he nor any man else can give an account of."—So when the word of God becomes effectual, and a principle of grace is planted in the heart; though the preacher, who was instrumental in sowing it, takes no further pains about it, but, committing it to the blessing of God, applies himself to other parts of his work; yet it lives, and prospers in the soul, while the manner in which its principle operates to produce the increase, surpasses all conception of human minds.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

28 "For as the earth, after it has been sown with seed, brings it to maturity by imperceptible degrees, first in the blade, then in the ear, and at last in the ripe corn; and does all this by virtue within itself, under the influence of the heavens:"—So when once the heart is seasoned with grace, the precious seed flourishes, and brings forth fruits of righteousness, by virtue of its vital principle in the soul, under the special influence of the Spirit of God.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

29 "But as, at the time of harvest, when the corn is fully ripe, the husbandman reaps it with his sickle:"—So at the end of the world, they, who ministred under the great Lord of the harvest, in sowing the seed, shall find their converted hearers to be their joy and crown of rejoicing, in the presence of the Lord Jesus Christ at his coming; when they shall reap the fruit of their labours with joy, in presenting them to him †.

30 And he said, Whereunto shall we

30 Then said he, By what further similitude shall I represent the doctrine of the gospel, and the state of

NOTE.

† Several parts of this parable are incapable of being applied to Christ himself, who searches the reins and hearts, has a comprehensive knowledge of all that is doing in the souls of his people, and is continually maintaining and increasing his work in them, by various means, and fresh supplies of his grace; and therefore, I have rather chosen to consider it with relation to the ministers of the gospel, to whom I think all its parts may fairly be applied, as in the paraphrase: But if, as is generally thought, the scope of this parable be only to shew, that the work of God increases, by secret and insensible degrees, we know not how; in that general scope, it may be applied to Christ himself, and, perhaps, may have a particular reference to the fruits of his personal ministry on earth, though he was to leave this world, and go to the Father, and would no more visibly appear, to manage the affairs of his kingdom amongst us, till he shall come at the end of time, and send forth the angels, his reapers, to gather the good seed into his heavenly kingdom.

we liken the kingdom of God? or with what compariſon ſhall we compare it?

31 *It is* like a grain of muſtard-ſeed, which, when it is ſown in the earth, is leſs than all the ſeeds that be in the earth:

32 But when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the fowls of the air may lodge under the ſhadow of it.

33 And with many ſuch parables ſpake he the word unto them, as they were able to hear *it*.

34 But without a parable ſpake he not unto them: and when they were alone, he expounded all things to his diſciples.

35 And the ſame day, when the even was come, he ſaith unto them, Let us paſs over unto the other ſide.

36 And when they had ſent away the multitude, they took him, even as he was in the

of my kingdom in the world? Or by what further compariſon ſhall I deſcribe it to you?

31 "It may be fitly ſaid to reſemble a grain of muſtard ſeed, which, at the time of its being ſown, is indeed one of the leaſt of all the ſeeds that are caſt into the earth:—So my goſpel, the work of grace in the heart, and the ſtate of my kingdom in the world, make but a little figure, and are ſcarcely diſcernible in their firſt beginnings.

32 "But as a grain of this ſeed grows up to be one of the largeſt ſized plants among all herbs, and ſhoots its branches to ſuch height and ſtrength, that the birds of the air may ſhelter themſelves in it: (ſee the note on *Mat.* xiii 32.)—So my goſpel and my grace ſhall grow and ſpread to ſuch a degree, that however they may be deſpiſed, or not diſcerned at firſt, they ſhall in a little while diffuſe, with great power and delight, through the whole ſoul, and extend themſelves far and wide, that *Gentiles*, as well as *Jews*, may find reſt and comfort in them.

33 To theſe compariſons, for the illuſtration of ſpiritual things, Jeſus added many others; by which he inſtructed the people, though with obſcurity, and by degrees, yet in a way as plain and familiar to them, as they were capable of underſtanding and receiving.

34 But, as he knew the prejudices they were generally under, he only delivered the ſimilitudes themſelves, without any explanation; that they, who were deſirous of inſtruction, might reflect upon them in their own minds, and gather ſome uſeful hints from them, about things which afterwards they might more clearly underſtand, upon ſeeing them come to paſs: And when he and his diſciples were together alone, he took opportunities to unboſom himſelf to them, with great familiarity and friendſhip, in clear explications of his mind and will therein.

35 Now Jeſus, having work to do among the *Gadarenes*, ordered his diſciples, as ſoon as it grew night, to row him over to the other ſide of the lake of *Genneſareth*, toward *Gadara*, (chap. v. 1.) that he might loſe no time.

36 Accordingly, the great crowds of people being diſmiſſed, his diſciples immediately carried him in the ſame veſſel, from which he had been preaching to the multitude; and ſeveral other boats attended him *.

37 And

NOTE.

* Theſe boats probably carried companies of people, who were deſirous to hear more of his doctrine, and ſee more of his miracles, and to follow him wherever he went.

the ſhip; and there were alſo with him other little ſhips.

37 And there aroſe a great ſtorm of wind; and the waves beat into the ſhip, ſo that it was now full.

38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39 And he aroſe, and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill: and the wind ceaſed, and there was a great calm.

40 And he ſaid unto them, Why are ye ſo fearful? how is it that ye have no faith?

41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

37 And while they were croſſing the lake, a terrible ſtorm of wind || beat ſo fiercely upon them, and raiſed ſuch boiſterous and ſwelling waves, that, in a little time, the veſſel was almoſt full of water, and in the utmoſt danger of being loſt.

38 In the mean while, Jeſus, having been fatigued with the labour of the preceding day, lay faſt aſleep on a pillow at the ſtern of the veſſel; and his diſciples, being frighted at their danger, ran and awaked him, ſaying, all in a hurry, Lord, we are juſt upon the point of being caſt away. What! canſt thou ſleep, and not mind this dreadful ſtorm? Haſt thou no compaſſion for us? And wilt thou ſuffer us all to be drowned?

39 Then he got up, and, like the ſovereign Lord of the univerſe, commanded the wind to ceaſe, and the waves of the ſea to be calm and quiet, and not to roar and rage any longer; and he no ſooner ſpake, than it was done: The wind immediately fell, the ſurface of the water became ſmooth, and the noiſe of the ſea and of the waves were ſtilled. (*Pſal.* lxv. 7.)

40 He likewiſe, turning to the diſciples, reproved them for their diſtruſtful fears, ſaying, How ſtrange and unbecoming is it, that after all the experience ye have had of my divine power, and affectionate regards to you, ye ſhould ſtill queſtion either my ability or my will to ſave you? and that when ye need moſt faith, ye ſhould ſeem to have none at at all!

41 And as before they had been greatly terrified at the ſtorm; ſo now they had an awful fear of his Majeſty, who had, in ſuch a Godlike way, rebuked the winds and waves, and reproved them for their diſtruſt of him in their danger: And all the company were wonderfully amazed, ſaying to each other, What a ſurpriſing ſort of perſon is this, who, by his own authority, and with ſuch an air of ſovereignty, commands the winds and waves, and they immediately obey him! Surely he muſt be more than a man, who hath thus *gathered the wind in his fiſts.* (Prov. xxx. 4.)

RECOLLECTIONS.

It is melancholy and alarming to think how many unfruitful ſorts of hearers there are, and how few that mix the word with faith, and entertain the truth in the love of it, to their own ſalvation. What need have we to watch carefully againſt Satan, and againſt the ſnares that ariſe from the affluence and pleaſures, cares and ter-

NOTE,

|| Λαιλαψ ſignifies any violent ſtorm, or tempeſt; and ſo there might be a terrible rain, as well as wind.

terrors, of this world! How should we look well to our own hearts, that they may be upright and sincere; and, at the same time, look upwards for divine grace, to enable us to take heed how we hear, and what improvement we make, lest we provoke God to leave us to ourselves, and to take away the privileges which we already have! —And oh what a blessing is it to be among the objects of distinguishing grace, to whom it is given to know the secrets of God's covenant, to whom Christ imparts his mind and will, as to his friends, and whom he enables to bring forth good fruit in its season! The more experience we have of this, the more thankful we should be for it, and the more concerned to improve it, that we may have still more abundance. And, blessed be his name, the least beginnings of his work in our souls shall be preserved, and gradually increased and perfected; and the smallest appearances of it in the world, shall, in due time, break out, and spread with light and power, and fill the earth. Christ is concerned for his cause, and never will neglect it; and, whilst he is present with his people, they are safe, whatever storms or mischiefs may threaten them; a word from his mouth will silence all our fears and troubles, and secure us amidst surrounding dangers: He is the mighty God, and the Prince of peace; we, therefore, need not doubt of his power, or his will, to save to the uttermost all that come unto him; and to the Father, by him. Lord, help our unbelief.

CHAP. V.

Christ casts out a legion of devils, and suffers them to enter into the swine, 1,—20. *He heals a woman of the bloody-flux, in his way to* Jairus's *house,* 21,—34. *And raises* Jairus's *daughter from the dead,* 35,—43.

TEXT.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by

PARAPHRASE.

OUR blessed Saviour having laid the storm which arose as he and his company were passing over the sea of *Galilee*, they soon after landed on the eastern side, in the country of the *Gadarenes*, who were mostly *Gentiles*.

2 And he was no sooner got ashore, than a man possessed of the devil, that vile and malicious spirit, came out from among the tombs, where he used to wander about; and it was providentially ordered that he should meet with Jesus.

3 This poor miserable creature was so hurried by the power of the devil, that he would not dwell in any house, nor wear any clothes; but roved about naked for a long time, (*Luke* viii. 27.) like a madman, in solitary places, among the sepulchres of the dead, which increased his own terror, and the terror of all who came that way; (see the note on *Mat.* viii. 28.) and so great was his strength and rage, that no human power or art could tame him, or get chains strong enough to hold him.

4 For he had often been clogged with fetters, and bound with chains, but he snapped them asunder like a twined thread; so that he continually broke loose, and was so untractable, that nobody knew

by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion; for we are many.

knew how to manage him, or to keep him under restraint.

5 And, in this forlorn and frightful manner, he ran, both night and day, like a wild man, up and down the mountains, and among the tombs, making hideous outcries, and cruelly wounding and gashing himself with stones.

6 But as soon as † this fierce and ungovernable creature saw Jesus at a distance, the devil, who possessed him, was so over-awed at Christ's appearance, that he was even forced to carry him toward the Saviour; so that he ran with all speed, and falling down at his feet, paid him solemn homage.

7 And the evil spirit, knowing who Jesus was, cried out aloud, with horror and dread of his divine majesty and power, O thou Saviour of men, I own that thou art indeed the Son of the most high God, and that I am no match for thee; but, as I have no interest in thee, I beg that I may have nothing to do with thee: And, as I suppose, the season appointed of God for shutting me up in prison, and completing my miseries, is not yet come, Why shouldst thou confine and distress me now beforehand? I earnestly beseech thee, by the truth of God, who has given me time to punish mankind till the final judgment, that thou wouldst not compel me to retire from this world into the place of torment.

8 The reason of his expostulating with Christ in this manner, was because he had said, Thou vile spirit, I command thee to quit possession of the man. (See the note on *Luke* viii. 29.)

9 And, upon the devil's going into this remonstrance, Jesus, to make the company the more sensible of the poor man's calamitous condition, and of the exceeding greatness of his own power and mercy in delivering him, publicly asked the evil spirit, By what name he called himself? To which he replied, My name is Legion *; and that very justly, for

NOTE.

† *Matthew* (chap. viii. 28.) mentions two of these miserable creatures; and, it is probable, that this, so particularly spoken of here, was the most remarkably fierce and ungovernable; and perhaps he was a *Heathen*, and the other a *Jew*, and therefore more notice is taken of this than of him. See *Lightfoot*'s Hor. Hebr. on *Mark* v. 1.

* The number which constituted a legion of *Roman* soldiers, was, like our regiments, uncertain; some reckon them at 6000, and others at 12,500: However, the devil's giving himself this name, intimates, that those only, who possessed this man, were very numerous; and, being united in their malicious designs, were very powerful and warlike, under the government of a chief, who is emphatically called *Satan*, the *old serpent*, the *prince of devils*, and the like; and, therefore, the evil powers that possessed this man, are sometimes spoke of in the singular, and at others, in the plural number.

for a vaſt number of ſpirits, under my command, have taken poſſeſſion of this man.

10 And he beſought him much, that he would not ſend them away out of the country.

10 Then the chief devil, and the whole legion, (*Luke* viii. 31.) joined in importunate entreaties, that, as they were not in *Judea* among God's own people, but in a Heathen country, he would permit them to continue to act their pleaſure there, where they had reigned, among the Heathens and apoſtate *Jews*, like the rulers of the darkneſs of this world, and, by their long experience of that people's temper and behaviour, knew how to manage their temptations the more dexterouſly againſt them.

11 Now there was there nigh unto the mountains, a great herd of ſwine feeding.

11 Now it happened at this time, that there was a great herd of ſwine feeding about the mountains at ſome diſtance. (*Mat.* viii. 30.)

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

12 All the evil ſpirits therefore united their earneſt requeſt, ſaying, If thou wilt not ſuffer us to keep poſſeſſion of this man, yet let us at leaſt be permitted to take poſſeſſion of thoſe ſwine; hoping thereby to prejudice their owners againſt Chriſt, and to maintain their own dominion ſtill in their hearts.

13 And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entered into the ſwine, and the herd ran violently down a ſteep place into the ſea, (they were about two thouſand,) and were choked in the ſea.

13 And Jeſus, for wiſe and holy reaſons, (ſee the note on *Mat.* viii. 32.) readily intimated, that he would not reſtrain them from taking their own courſe with thoſe brute creatures: Whereupon the devils, departing from the man, went into the herd of ſwine; and had ſuch a malignant influence upon them, that they all preſently ran mad, and were furiouſly hurried down a precipice into the ſea, where they periſhed in the waters, being in number about two thouſand.

14 And they that fed the ſwine fled, and told *it* in the city, and in the country. And they went out to ſee what it was that was done.

14 Then the keepers of the herd, being ſurpriſed and terrified at this ſight, ran to the city and parts adjacent, telling what they knew of the ſurpriſing ſtory about the man and the ſwine, wherever they came: And great multitudes haſtened away to this place, that they might be ſatisfied how far it was true.

15 And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right mind: and they were afraid.

15 And when they came up to Jeſus, and ſaw that the man, by whom they had often been terrified, whilſt he was poſſeſſed with a legion of devils, under the command of one of their chiefs, was now come to himſelf; and that, ſitting with his cloaths on, he behaved in a regular and decent manner; they were greatly aſtoniſhed at the miracle, and filled with an awful dread of the power which Jeſus had ſo remarkably exerciſed over the devils themſelves on this occaſion.

16 And they that ſaw *it*, told them how it befel to

16 And they who were eye-witneſſes of all that had paſſed, related to theſe people the particular circumſtances both of the recovery of the miſerable de-

to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17 And they began to pray him to depart out of their coaſts.

demoniac, and of the devil's entering into, and deſtroying their ſwine, by Chriſt's permiſſion.

17 This made them ſo much the more afraid of Jeſus, leſt they ſhould ſuffer ſome further loſs and damage by his means: And as they were more concerned about their temporal than their ſpiritual intereſts, and were more affected with vexation and fear at the deſtruction of their hogs, than with joy and hope at the ſignal mercy which had appeared in the cure of this dangerous, raving, and diſtreſſed man; they all, with one conſent, intreated him to go out of their country, little thinking what a bleſſing they thereby put away from themſelves.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him.

18 Jeſus, juſtly offended at their folly and wickedneſs, took them at their word; and when he re-imbarked in the veſſel to go back again over the lake, the man, who had been freed from the diabolical poſſeſſion, was ſo affected with the mercy, that he earneſtly deſired leave of his great Deliverer to ſuffer him to attend him, that he might enjoy his bleſſed company, and continue under his protection to ſecure him againſt the return of evil ſpirits, and under his inſtruction to lead him into the knowledge of a ſtill better ſalvation from ſin, and the wrath to come.

19 Howbeit, Jeſus ſuffered him not; but ſaith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

19 However, as Jeſus could both preſerve and teach him at a diſtance as well as if he were perſonally preſent, and taking him along with him might have ſeemed to ſavour of oſtentation; and as it might be more for the advancement of his intereſt and kingdom, to leave ſuch a ſtanding monument of his power and compaſſion in that country, he would not conſent to his coming away with himſelf, but ordered him to return home to his friends and acquaintance, and to let them ſee and hear what a miraculous deliverance the Lord Jeſus had wrought for him, and what affecting and encouraging pity he had therein extended to him. (See the note on *Luke* viii. 39.)

20 And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvel.

20 Accordingly the healed man obeyed Chriſt's command, and, in a tranſport of gratitude and joy, ſpread the report of his power and mercy toward him in all the towns and villages of *Decapolis* *; and all the people in thoſe parts, knowing what this man had been, and ſeeing what a happy change was made upon him, eaſily credited his account, and were aſtoniſhed at the power of Jeſus, who had

NOTE.

* *Decapolis* was a country containing ten cities, which were chiefly inhabited by the *Gentiles*, and of which *Cadara* was one.

exercised such authority over devils, and wrought such a surprising deliverance for him.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

21 In the mean while, Jesus having crossed the sea of *Galilee* back again in the boat, and landed on the western shore, abundance of people, who waited for tidings of his return, flocked about him when they found him by the sea-side.

22 And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

22 And, observe a most remarkable occurrence! Soon after this, there came a person of considerable figure and authority among the *Jews*, whose name was *Jairus*, one of the rulers of their synagogue; (see the note on *Mat.* ix. 18.) and when he saw Jesus, he kneeled down, prostrating himself at his feet, in a posture of great humility and reverence, to testify his faith in him.

23 And besought him greatly, saying, My little daughter lieth at the point of death, *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

23 And earnestly intreated him, saying, My young daughter lies dangerously sick, if not already dead, at my house; I humbly beg your compassion on her behalf; for I verily believe, that if you would please to go home with me, and but touch her, she would certainly be restored to health, how desperate soever her case now may be.

24 And Jesus went with him; and much people followed him, and thronged him.

24 And though there was weakness in this faith, which intimated, as if our Lord could not have cured her without going and laying his hand upon her; yet, as he knew it to be sincere, he, for its further encouragement, readily went along with this ruler, being attended with his disciples, and vast crowds of people, who pressed upon him on all sides, from the eagerness of their desire to see the event.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

25, 26 Now among these there was a woman who had been grievously afflicted, for twelve years past, with a dangerous discharge of blood, and had tried all possible means within her reach for a cure; in so much that she had gone through tedious courses of physic, and reduced herself to poverty by the great expence; but all to no good purpose, she still growing rather worse than better.

27 When she had heard of Jesus, came in the press behind, and touched his garment.

27 She therefore, despairing of all other relief, and hearing much of the mighty power and goodness of Christ, got into the crowd, next to him, among those that followed him; and, being too modest to mention her case, she privately put her hand out and touched his clothes.

28 For she said, If I may touch but his clothes, I shall be whole.

28 For such was her faith, that she thought within herself, If I can but get near enough to touch his garment, though it be only its utmost border, I shall as certainly be healed of this disease as others have been of theirs.

29 And straightway the fountain of

29 And her faith and hope were fully answered: For she no sooner had done this, but a miraculous altera-

of her blood was dried up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

alteration was made upon her at once; and, from that very moment, she sensibly found herself to be as perfectly cured of her distemper as if she had never ailed any thing at all.

30 In this manner she was healed without the privity of any of the people about her, and she thought that no notice would have been taken of it: But as our Lord himself knew what he had done, by * a free emanation of that divine power, which he had in himself, and could exert whenever, and in what way he pleased; so he thought proper to discover it, for the manifestation of his own and his Father's glory, and for the encouragement not only of this woman's, but likewise of *Jairus*'s faith, who was then with him; and, in order thereunto, he turned round in the crowd to look behind him, and asked, Who it was that had touched his garment? meaning, with a design of getting a cure from him.

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

31 His disciples, not understanding his drift, were surprised at this question; and replied with too much pertness, How can it be otherwise, whilst, as thou seest, the great crowd is pressing upon thee on every side? Strange! that in such circumstances thou shouldst say, Who touched me?

32 And he looked round about to see her that had done this thing.

32 However, Jesus, taking no notice of their amazement at it, continued looking about among them that were near him, like one that would see what might occur to discover the person who, as he said, had touched his clothes.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

33 Hereupon the poor woman being conscious of what she had done, and of what a wonderful cure she had received, and finding that it would be in vain for her to think of hiding it any longer, was afraid that she had presumed too far, and that Christ was angry with her, either for taking a wrong method of obtaining her cure, or for endeavouring afterwards to conceal it; and therefore she came with a trembling heart before him, who could as easily kill, as save alive; and, humbly prostrating herself at his feet, openly declared the whole affair, just as it was, in the hearing of all the people.

34 And

NOTE.

* It is never said of the apostles, as it is here, and *Luke* vi. 19. viii. 46. &c. of our Lord, that (δυναμις) power or virtue went out of them for healing: They, on the contrary, disclaimed it, ascribing the entire efficacy to Christ, *Acts* iii. 12, 16. Nor could this be said of any, but of the sovereign Lord and Disposer of life and death, and of sickness and health: But Jesus, as God, had power residing in himself, which he could exert at pleasure, and by which alone he could heal all sorts of diseases, and chase away every unclean spirit; his dispossessing of which, may be reckoned among the cures he wrought by the virtue that went out of him, *Luke* vi. 18, 19.

34 And he ſaid unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

34 And Jeſus as openly encouraged and comforted her, ſaying, Thou daughter of *Abraham*, and child of God, thy faith has honoured me, and I both have and will put an honour upon it; thou art bleſſed, and art welcome to the mercy thou haſt found; go home as one made glad with God's ſalvation, and be aſſured that thy diſtemper ſhall never return upon thee more.

35 While he yet ſpake, there came from the ruler of the ſynagogue's *houſe*, *certain* which ſaid, Thy daughter is dead; why troubleſt thou the maſter any further?

35 Whilſt our Lord was ſpeaking theſe words, there came ſome meſſengers from *Jairus*'s houſe, to let him know that his daughter was actually dead; and that therefore it would be to no purpoſe to give the great prophet any further trouble, by deſiring him to come thither to do any thing for his child.

36 As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, only believe.

36 Jeſus, perceiving that, at this meſſage, the tender father was mightily grieved and diſcouraged, ſpoke comfortably to him, ſaying, Do not give way to diſtreſſing and deſpairing thoughts at theſe melancholy tidings; only believe in my power and goodneſs, that I am able and ready to raiſe your daughter even from the dead, and it ſhall be unto you, according to your faith.

37 And he ſuffered no man to follow him, ſave Peter, and James, and John, the brother of James.

37 Then, to avoid all appearance of ſeeking his own honour, he ordered that none of the multitude, nor even of his own diſciples, ſhould go with him into the houſe, excepting *Peter*, *James*, and *John*, that, by theſe three witneſſes, the truth of the miracle he was going to work might be ſufficiently teſtified; but, together with theſe, he admitted the father and mother of the young damſel to be preſent, who were moſt concerned in the affair. (ver. 40.)

38 And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.

38 And, as ſoon as he entered the houſe, he found a company of mourning friends, neighbours, and relations, gathered together; and ſome playing diſmal tunes, upon muſical inſtruments, (*Mat.* ix. 23.) according to the cuſtom of thoſe days on ſuch occaſions, (which took its riſe from the Heathens, and was deſigned to excite dolorous paſſions,) with weeping and bitter lamentation for the death of this young perſon.

39 And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth.

39 But Jeſus, obſerving this, ſaid, What means this tumultuous noiſe, and exceſſive lamentation? The young creature, is not, as ye imagine, ſo dead as not to revive; but is like one fallen into a ſtate of inſenſibility and reſt, out of which ſhe ſhall immediately awake again.

40 And they laughed him to ſcorn: but when he had put them all

40 At this their mourning was turned into a ſcornful laughter, as if he talked like a weak, or delirious perſon, they being all fully ſatisfied that ſhe was really dead: However, he, taking no notice of

all out, he taketh the father and the mother of the damſel, and them that were with him, and entereth in where the damſel was lying.

41 And he took the damſel by the hand, and ſaid unto her, Talitha cumi; which is, being interpreted, Damſel, (I ſay unto thee,) ariſe.

42 And ſtraightway the damſel aroſe, and walked; for ſhe was *of the age* of twelve years: and they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtraitly, that no man ſhould know it; and commanded that ſomething ſhould be given her to eat.

of their jeers, ordered the room, where the young virgin lay, to be cleared of all the company of ſcorners; and thereupon went into it, with only her father and mother, and the three diſciples beforementioned.

41 And, in the preſence of all theſe, he went up, and, taking hold of her hand, ſpoke to her, with an air of divine majeſty and ſovereign authority, in words of the *Syriac* language, which were well known to ſignify, *Young woman, ariſe.*

42 He ſpake, and it was done; divine power went forth with his words; and immediately, her ſoul returning into her body, ſhe got up, and, to ſhew that ſhe was not only reſtored to life, but likewiſe to perfect health and ſtrength in that inſtant, ſhe walked about the room; for ſhe was ſo far advanced in age as to be capable of this, being about twelve years old: And her parents, being eye-witneſſes of all this, were exceedingly affected with, and amazed at, the greatneſs of ſo miraculous a favour.

43 Then, having ordered them to give her proper food, for the further ſuſtenance of that life which he had reſtored, to ſhew that ſhe ſtill retained animal nature; he ſtrictly forbad their divulging this miracle, that he might avoid every appearance of vain-glory, might prevent too great a reſort of people to him, and might not enrage the ſcribes and Phariſees againſt him; the time for his death, and for the full manifeſtation of his glory, being not yet come. But it could not be concealed. (*Mat.* ix. 26.)

RECOLLECTIONS.

What a cruel tyrant is Satan over all his vaſſals! how tormenting to them, and how unwilling to quit his hold of them! and yet how unable to ſtand before the power of our bleſſed Lord, whenever he comes to dethrone him! The Saviour's compaſſion is as great as the devil's malice is implacable; and yet, he ſometimes ſuffers that miſchievous enemy of mankind to exert his furious rage againſt our perſons or property, for the trial of our love and obedience, or for the puniſhment of our iniquities. But how great is their wickedneſs and folly, who prefer any ſecular intereſts to him, and who, from their inordinate love to this world, deſire him to depart from them! If he takes them at their word, how diſmal is the conſequence! But while ſome reject him, he will find out others to receive him; and when he withdraws from his own people, it is but for a ſeaſon: He will ſurely return again, and honour the faith that honours him; and whatſoever difficulties or infirmities attend their truſt in him, he is ready to encourage and relieve it. He heals by his own divine power, which reſides in himſelf, and comforts thoſe whom he heals: And if his mighty acts are ſometimes to be only the ſubjects of private admiration and praiſe; yet how cheerfully ſhould they be proclaimed, whenever it may be moſt ſeaſonable, and ſubſervient to his own and his Father's glory, and to the good of others.

CHAP. VI.

Jesus being contemned by his own countrymen for the meanness of his parentage, works but few miracles among them, 1,—6. *He sends forth twelve apostles*, 7,—13. *The opinion of* Herod *and others concerning him*, 14,—16. *The occasion and manner of* John the Baptist's *death*, 17,—29. *The apostles return to Jesus, and give an account of the success of their ministry*, 30,—34. *He feeds five thousand with five loaves and two fishes*, 35,—44. *Walks on the sea*, 45,—52. *And heals all that touch him*, 53,—56.

TEXT.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the Sabbath-day was come, he began to teach in the synagogue; and many hearing *him*, were astonished, saying, From whence hath this man these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? and they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among

PARAPHRASE.

WHEN our Lord had wrought the forementioned miracles, he returned to the city of *Nazareth* in *Galilee*, the place of his conception and education, where many of his acquaintance, and relations still resided; and took his disciples along with him thither.

2 And there, upon the first return of the Sabbath, he repairing, according to his custom, to their stated place of public worship, explained the law and the prophets to the people, and discoursed about the things of his kingdom; and this he did with such wisdom and authority, that many of them were exceedingly amazed, and could not forbear discovering it, saying. How is it possible, that a man of his low life and education should preach at this rate, and do the things he talks of? How surprising is it, that he should be master of so much knowledge and elocution, and that such remarkable miracles should be performed by him, in confirmation of his doctrine!

3 Is he not the son of one *Joseph*, who is known to have been only a poor carpenter in this town? And did not he himself, for many years, work at his father's trade? (See the note on *Luke* ii. 51.) Was not *Mary* his mother? Were not *James* and *Joses*, *Judas* and *Simon*, all mean and obscure people, his chief relations? And are not some of his nearest female kindred poor women, who are still living in low circumstances amongst us? (See the note on *Mat* xii. 46.) And their prejudices arose so high, that they despised him; and, disdaining to be his disciples, were ashamed to own him.

4 But, in answer to their offence at him on these accounts, Jesus told them, that a sort of proverbial saying was then plainly verified with regard to him, *viz.* That a teacher sent of God is ordinarily more honoured and better received among such as never

among his own kin, and in his own houſe.

never knew him before, than amongſt his own townſmen and old acquaintance, kindred and family, who, under the power of envy, are apt to form their judgment of him, not by his real worth, and the excellence of his life and doctrine, but by worldly conſiderations of his perſon and parentage, and by the meaner appearances he formerly made in private life.

5 And he could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed *them*.

5 And therefore, though, if he pleaſed, he could have worked as many miracles at this place as at any other; yet he had no ordinate or moral power for it; he judging it abſolutely unfit to throw away his miracles upon thoſe whoſe obſtinate perverſeneſs would turn them into arguments of greater enmity and envy againſt him, as well as into higher aggravations of their own guilt and condemnation. Nevertheleſs he cured a few ſick people that were brought to him, and had faith to be healed, by only laying his hands upon them; which was ſufficient to confirm his doctrine, to leave that people without excuſe, and to ſhew them what greater benefits they loſt by their contempt of him

6 And he marvelled becauſe of their unbelief. And he went round about the villages, teaching.

6 Then he removed from *Nazareth*, like one greatly amazed at their obſtinacy in rejecting both him and their own mercy, merely on account of the meanneſs of his family; and, taking a circuit through other parts of *Galilee*, he preached in all the little country-towns and villages there, where he had been leſs known.

7 And he calleth unto him the twelve, and began to ſend them forth by two and two; and gave them power *over* unclean ſpirits;

7 About this time, Jeſus, deſigning, by degrees, to ſpread his goſpel in ſeveral places where he could not go in perſon to preach it, called together the twelve, whom he before had choſen to be his apoſtles, (chap. iii. 1, 4, *&c.*) and began to employ them, ſending them out by pairs to preach in the cities of *Judea*, that their teſtimony might have the more weight, and that they might mutually aſſiſt and encourage one another in their work: And, for the confirmation of their doctrine, he conferred upon them a power of working miracles, even to the caſting of devils out of poſſeſſed perſons.

8 And commanded them that they ſhould take nothing for their journey, ſave a ſtaff only: no ſcrip, no bread, no money in *their* purſe:

9 But *be* ſhod with ſandals; and not put on two coats.

8, 9 And to the inſtructions which he gave his apoſtles about the doctrines they ſhould preach, he added others relating to their behaviour; expreſsly ordering, that they ſhould make no proviſion for their ſuſtenance, or defence, in their journey; nor incumber themſelves with, or be anxious about, victuals, or cloaths, or even money to defray their expence; but that they ſhould ſet out, juſt as they were, with only one walking ſtaff, one coat, and one pair of ſhoes or ſandals; thereby intimating,

that their preſent progreſs would be but for a little while, that the labourer is worthy of his hire, that God would raiſe them friends in his providence for all needful ſupplies, and that they were to live by faith upon him for it.

10 And he ſaid unto them, In what place ſoever ye enter into an houſe, there abide till ye depart from that place.

10 He likewiſe ſaid to them, Whenever ye go into any city or town to preach my goſpel, and ſhall meet with an agreeable family that is willing to hear your words, and give you proper entertainment; fix your quarters there, without ſhifting them, till ye leave its neighbourhood, that ye may not put any damp upon the affection of your friends, nor ſeem to be whimſical, or to want to pamper ſenſual appetites.

11 And whoſoever ſhall not receive you, nor hear you, when ye depart thence, ſhake off the duſt under your feet, for a teſtimony againſt them. Verily I ſay unto you, It ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

11 And if ye go to any place where the people will neither admit you into their houſes, nor regard the meſſage of ſalvation with which I ſend you, withdraw from thence to ſome other town; and, at your departure from them, ſhake off the duſt of your feet, as a ſignal of the abhorrence which God, and ye yourſelves have of their provoking obſtinacy and infidelity, and as an intimation that they deſerve to be trodden under foot, and that ye will take no further pains with them, but leave them to his ſtrict and righteous judgment: (See the note on *Luke* ix. 5.) I aſſuredly tell you, that the puniſhment of the ſinners in ſuch a town or city ſhall be more abundantly ſevere, in the great day of account, than that which *Sodom* and *Gomorrha* ſuffered, when God rained fire and brimſtone from heaven upon them to conſume them, or than that which the wicked inhabitants of thoſe ancient cities ſhall ſuffer at the final judgment; in as much as theſe ſin againſt greater light, and mercies, and obligations, than they did.

12 And they went out, and preached that men ſhould repent.

12 With theſe directions and powers the apoſtles went forth, two and two, to execute their Lord's commiſſion; and, wherever they came, they preached upon the nature, the neceſſity, and the motives of repentance, with reference to, and by arugments taken from, the bleſſings of the Meſſiah's kingdom, which was juſt ready to appear among them.

13 And they caſt out many devils, and anointed with oil many that were ſick, and healed *them*.

13 And, to prove the divine authority of their commiſſion, they caſt out great numbers of devils in Chriſt's name, and miraculouſly cured many perſons that were afflicted with various kinds of diſeaſes, uſing only anointing with oil, as an external ſymbol, and as an ordinance for the faith of them that were healed *.

14 The

NOTE.

* Anointing with oil was uſed by the apoſtles, not as means of healing; for then the cures would not have been miraculous, as theſe evidently were: But oil being

14 And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

14 The apostles doing all these things in the name of Jesus, spread his fame with increasing honour, till at length it reached the ears of *Herod* the tetrarch: (see the note on *Mat.* xiv. 1.) And when he came to hear of the mighty works that were done by Jesus and by his disciples, he was struck with great surprise and terror, saying, under a consciousness of guilt, Surely this is that great prophet and holy man *John the Baptist*, whom I wickedly put to death, and whom God has righteously restored to life; and therefore these wonderful works are wrought by him, to prove his innocence and his divine mission, and to bring vengeance upon me for beheading him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

15 Others had different opinions about him: Some supposed him to be *Elijah the Tishbite*, whom the *Jews*, misled by a mistaken notion of a prophecy in *Malachi* iv. 5. expected to appear just before the coming of the Messiah; others took him to be one of the ancient prophets, raised again from the dead; and others thought he was some new prophet sent of God, like those of old.

16 But when Herod heard *thereof*, he said, It is John whom I beheaded; he is risen from the dead.

16 But, whatsoever were their various conjectures concerning him, *Herod*, whose guilty conscience needed no accuser, could not be beat out of it, but that *John the Baptist*, whom he had murdered, was raised from the dead, and that it was he who appeared with so much reputation and power among the people.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

17 For *Herod*, a good while before this, (see the note on *Mat.* xiv. 6.) had ordered *John* to be taken up, committed to jail, and loaded with irons, till at length he put him to death; all which was done, in a way of revenge upon him, for the censure he had passed upon *Herod*'s incestuous marriage with *Herodias* his own brother *Philip*'s wife.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

18 For *John* had plainly and freely told him, that it was absolutely unlawful for him to take away his brother's wife, and to make her his own, as he had done; *Philip* himself not being then dead, and having had children by her. (See the reference in *Mat.* xiv. 4.)

19 Therefore Herodias had a quar-

19 *Herodias* was so highly incensed against *John* for this, that she prevailed upon *Herod* so far to gra-

NOTE.

being a known symbol of health and joy, the apostles used it *in the name of the Lord*, (Jam. v. 14.) as an external sign of what he would do, in that, as certainly as their bodies were anointed with it, their health should be restored: And this shews the vanity of *Popish* pretences to the sacrament of *extreme unction*, which they use for the remission of the sins of dying persons, that their souls may be saved in the world they are going to; whereas the apostles used it only as a signal of restoring the sick to health.

quarrel againſt him, and would have killed him, but ſhe could not.

tify his own and her reſentments, as to clap him up in priſon, but could not get him to yield to her further deſire and ſolicitations for putting him to death.

20 For Herod feared John, knowing that he was a juſt man, and an holy, and obſerved him, and when he heard him, he did many things, and heard him gladly.

20 For how willing ſoever he might be to pleaſe her, and get rid of *John*, he durſt not venture upon ſuch a bold ſtroke, not only becauſe it might too much incenſe the people, who univerſally admired *John* as an holy meſſenger from God; but likewiſe becauſe his own conſcience reſtrained him: For, from what he himſelf knew of *John*, he could not but look upon him, and have a ſecret veneration for him, as at leaſt an honeſt, pious, good man; and, at times, he had heard him preach with a great deal of pleaſure, and had been ſo far influenced by it, as to comply with many duties, which he inculcated, though, his heart not being effectually changed, he would by no means yield to his advice in a caſe that lay ſo directly contrary to his own luſts.

21 And when a convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and chief eſtates of Galilee:

21 However, *Herodias*, keeping this point ſtill in view, found at length a ſuitable opportunity to bring about her barbarous deſign in the following manner: Upon the return of *Herod*'s birth-day, he, according to the ancient cuſtom of eaſtern kings, celebrated it with feaſting and public rejoicings; at which were preſent the nobility, the chief officers of the army, and the principal magiſtrates and counſellors of *Galilee*.

22 And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him; the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give *it* thee.

22 And, on this jovial occaſion, the daughter of this ſame *Herodias*, whom ſhe had by her huſband *Philip*, came into the room, and danced in ſuch a manner as was extremely diverting to the king and all his gueſts; and, being in a merry mood, he ſpoke to the young miſs, ſaying, I am ſo exceedingly pleaſed with you, that I muſt have you aſk ſome favour of me; and, whatever it be, I promiſe you, before all this company, it ſhall be granted.

23 And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give *it* thee, unto the half of my kingdom.

23 And ſtill further to encourage her, and to aſſure her that he was in earneſt, he bound his promiſe with a raſh oath to this effect, Whatſoever your requeſt may be, I will certainly fulfil it, even to the value of one half of my dominions.

24 And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? And ſhe ſaid, The head of John the Baptiſt.

24 Upon this, the young creature, not knowing what to ſay, went out of the company to her mother, and deſired that ſhe would pleaſe to tell her what ſhe had beſt aſk of the king; and her mother, finding ſhe had now an opportunity to glut her cruel revenge, ordered her to beg the head of *John the Baptiſt*.

25 And ſhe came in ſtraightway with

25 Accordingly the daughter immediately returned, and preſented her petition to *Herod* the king,

with haſte unto the king, and aſked, ſaying, I will that thou give me by and by in a charger, the head of John the Baptiſt.

26 And the king was exceeding ſorry; *yet* for his oath's ſake, and for their ſakes which ſat with him, he would not reject her.

27 And immediately the king ſent an executioner, and commanded his head to be brought; and he went and beheaded him in the priſon.

28 And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

29 And when his diſciples heard *of it*, they came and took up his corpſe, and laid it in a tomb.

30 And the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

31 And he ſaid unto them, Come ye yourſelves apart into a deſart place, and reſt a while: for there were many coming and going,

king, ſaying, Encouraged by your majeſty's promiſe and oath, the favour I have to ask is, That you would graciouſly condeſcend now, without delay, to preſent me with the head of *John the Baptiſt*, commanding it to be ſerved up to me in a diſh.

26 This was ſuch a ſhocking requeſt, eſpecially at a birth-night feaſt, as the king little expected; and he was extremely troubled at hearing it: However, having ſo publicly ſworn to grant any petition ſhe ſhould preſent, and being aſhamed to appear before the whole court, either raſh in making, or fickle and inconſtant in not performing his promiſe and oath, he would not revoke them by rejecting her; but rather choſe to violate conſcience, together with all principles of true honour, righteouſneſs, and goodneſs, and even of humanity itſelf, than be expoſed to the contempt of perſons, whoſe applauſe was really a reproach.

27, 28 And therefore, under the power of the vileſt paſſions, he, like a mercileſs, arbitrary tyrant, ordered an officer to go directly to the priſon where *John* was confined, and to cut off his head, and bring it away forthwith: The officer accordingly went, in obedience to his lord's unjuſt and abſolute will, and took off this holy man's head; and, bringing it in a diſh, preſented it to the young woman; and ſhe immediately carried it to her mother, who triumphed in her barbarous ſpite, and feaſted her eyes with the horrid ſpectacle.

29 And when *John*'s diſciples heard of this tragical death, they came, and obtained leave to diſpoſe of their maſter's body, which was left in priſon without its head; and honourably buried it in a ſepulchre, to teſtify their great reſpect to him, who had ſuffered ſuch public injury and diſgrace.

30 Now, to return from this digreſſion; In a little time the twelve apoſtles, having executed their preſent commiſſion, by publiſhing the goſpel in the towns and cities of *Judea*, came back again to Jeſus, and gave him a particular account, as every one muſt for himſelf at the great day, of all that they reſpectively had ſaid and done in the ſeveral places where they had been, and of what ſucceſs they had met with in their preaching.

31 And, after they had made their report, he ordered them to retire with him, apart from other company, into a certain ſolitary place, that he might give them further inſtruction, and that they might reſt and refreſh themſelves for a little time, after their late fatigue; for ſuch crowds of peo-

ple

ing, and they had no leiſure ſo much as to eat.

32 And they departed into a deſart place by ſhip privately.

33 And the people ſaw them departing, and many knew him, and ran a-foot thither out of all cities, and outwent them, and came together unto him.

34 And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things.

35 And when the day was now far ſpent, his diſciples came unto him, and ſaid, This is a deſart place, and now the time *is* far paſſed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themſelves bread: for they have nothing to eat.

37 He anſwered, and ſaid unto them, Give ye them to eat. And they ſay unto him, Shall we go and buy two hundred penny-worth

ple reſorted to him where he then was, that they could hardly get time enough to eat their neceſſary food.

32 Accordingly they got into a boat, which lay in the lake of *Genneſareth;* and, putting off, they landed in as private a manner as poſſible at a deſart part of the country, near the city of *Bethſaida.* (Luke ix. 10.)

33 But when the people ſaw them making off, and obſerved which way they ſteered their courſe, many of them who knew Jeſus, and gueſſed whither he was going, fetched a compaſs by land, and made ſuch haſte, that they got to the place to which the veſſel was bound, before he came aſhore; and many others, having heard where he was, went out of adjecant towns and cities to meet him.

34 When Jeſus, therefore, came out of the boat, he found a vaſt multitude waiting for his arrival: And, though they thereby prevented his deſirable retirement with the apoſtles; he, according to the greatneſs of his mercy, as kindly received them as uſual, and took compaſſion upon them, becauſe he knew their ignorance, wants, and dangers, and that many of them were, as ſheep, deſirous of ſpiritual food and guidance, but had no faithful and able teachers among the *ſcribes* and *Phariſees* to inſtruct them; and therefore he ſet himſelf to acquaint them with many things relating to his kingdom of grace and glory, and healed ſuch ſick perſons as were brought to him. (*Luke* ix. 11.)

35 And when he had taken up ſo much time in theſe kind offices, that the evening drew on apace, the apoſtles came up to him, and taking notice that they were in a loneſome, uninhabited part of the country, and that day-light would quickly be ſhut in,

36 They deſired that he would be pleaſed to diſmiſs the multitude before it grew dark; and order them to go to the neareſt towns and villages, to provide themſelves victuals, as well as lodging, becauſe they had no food to refreſh them.

37 Our Lord replied, What need is there for that? and, for the trial of their faith, ſaid, Give ye them ſomething for their ſuſtenance, that they may not faint by the way. But the diſciples, inſtead of looking to him, and truſting in him, to enable them to do what he commanded, anſwered with ſurpriſe, How is it poſſible that we ſhould ſupply ſuch a prodigious multitude as this? Where ſhould we get proviſion, or find money enough to buy it for them, which,

worth of bread, and give them to eat?

which, to ſay the leaſt, would coſt two hundred pence †, if we were only to give every one of them a little.

38 He ſaith unto them, How many loaves have ye? go and ſee. And when they knew, they ſay, Five, and two fiſhes.

38 Hereupon he ſaid unto them, Go and ſee what quantity of food ye have among you: And, when they had made enquiry, according to his order, they returned and told him, that they had only five barley-loaves, and two ſmall fiſhes; which were next to nothing for ſatisfying the hunger of ſo many. (*John* vi. 9.)

39 And he commanded them to make all ſit down by companies upon the green graſs.

39 Then, having bid them bring theſe loaves and fiſhes to him, he, like the Maſter of the family, ordered his diſciples to tell the whole multitude, that he would have them ſit down on the green ſward, in diſtinct rows, as might be moſt convenient for receiving the entertainment he was about to give them.

40 And they ſat down in ranks, by hundreds, and by fifties.

40 Accordingly the people, without going into the unbelieving queſtion, How can he furniſh a table in the wilderneſs? readily ſeated themſelves in ranks ‡, which conſiſted of fifty perſons one way, and an hundred the other.

41 And when he had taken the five loaves, and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave *them* to his diſciples to ſet before them; and the two fiſhes divided he among them all.

41 And when they were thus placed, he took the five loaves and two fiſhes, and looking up to heaven with great ſolemnity, aſked a bleſſing upon the food, giving thanks to his heavenly Father for it, according to his cuſtom at ordinary meals. (See the note on *Mat.* xiv. 19.) Then he broke the bread, and delivered it together with the fiſh, his own creating power, at the ſame time, multiplying the ſtore, to be diſtributed through the diſciples hands among the ſeveral ranks; thereby procuring reſpect to them from the people; and intimating, that ſpiritual bleſſings ſhould be ordinarily communicated, not in an immediate, but in a mediate way, by the miniſtrations of his ſervants.

42 And they did all

42 And the apoſtles having obſerved their Lord's

NOTES.

† This was a round ſum, often, ſays Dr. *Lightfoot*, in the mouths of the *Jews;* and reckoning their penny at ſevenpence-halfpenny of our money, it amounted to ſix pounds five ſhillings ſterling.

‡ They ſeem to have been placed, not in ſeparate companies of fifty, or an hundred a-piece, as is more generally thought, but all in one company, ranged like ſoldiers, in rank and file, either an hundred in length, and fifty in depth, or fifty in length, and an hundred in depth, which made exactly five thouſand. In this manner it was eaſy to place and number them with expedition, and the food might be commodiouſly diſtributed among them, they, at the ſame time, having the faireſt opportunity of hearing Chriſt and ſeeing that there was no fraud, in the management of the miracle, in the front. And this plainly reconciles the account here given, with that in *Luke* ix. 14, 15. where it is ſaid, they all ſat down by fifties in a company: For, according to this method, every one ſat in a rank of fifty, as well as of an hundred, either in depth or breadth. See *Pierce*'s fifth diſſertation annexed to the *Hebrews.*

all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 And straightway, he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; (for the wind was contrary unto them:) and about the fourth watch of the night, he cometh unto them, walking upon the sea, and would have passed by them.

Lord's order in distributing the food among the people, just as they received it from him; every one of this vast multitude eat, till he was fully satisfied.

43 And, after all, there was so much to spare, that the disciples gathered together as many scraps of the broken bread and fish as filled twelve baskets, which were reserved for after-use, that nothing might be wasted: So wonderful was the power of Christ to increase this small pittance, the remainder of which was more than the first provision! (See the note on *Mat.* xiv. 20.)

44 And yet the number of those who had thus eat to the full, was about five thousand men; which were as many thousands as there were single loaves, besides the women and children that were present, and partook with them. (*Mat.* xiv. 21.)

45 Then, as soon as all this was dispatched, our blessed Lord insisted that his disciples, though much against their own inclination, should go into the boat by themselves, and pass over the lake of *Genesareth* toward *Bethsaida*, leaving him behind to dismiss the people, before it should be quite dark, and thereby prevent their design, which the disciples themselves were but too likely to fall in with, of forcing him to assume the character of a temporal king. (See the note on *John* vi. 15.)

46 And when he had prevailed with the multitude to depart, he, according to his frequent custom, went up an hill, for better retirement, to spend some time in secret prayer.

47 In the mean while, the latter evening came on, which, according to the *Jewish* way of reckoning, is after sun-set; (see the note on *Mat.* xxvi. 20.) and the disciples in the boat were got to the midst of the lake, Jesus himself continuing still alone on the land.

48 Then the wind rising on a sudden, and blowing full in their teeth, caused the water to be exceeding rough and dangerous; and Jesus saw them tossed about with surging waves, and labouring hard to row against the strong gale. However, he suffered them, for the trial of their faith and patience, to remain in great extremity, till it began to be morning; (see the note on *Mat.* xiv. 25.) at which time he went toward them, walking as readily upon the surface of the rolling floods as if they had been dry ground, according to what is said of the great God, that he *treads upon the waves of the sea*: (Job ix. 8.) And, by the manner of his progress, it seemed, to the disciples, as if he intended to have gone by them.

49, 50 But

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them Be of good cheer; it is I; be not afraid.

49, 50 But their fears were greatly alarmed, when they discerned one in human shape walking upon the water, they imagining that it was an apparition; upon which they shrieked out in great surprise; for there was light enough for them to discern something of his form, and they were terribly frighted: But, as our extremity is God's opportunity, and when fears are highest, deliverance is often nearest, the compassionate Saviour, who waited to be gracious, immediately spoke to them in his usual free and friendly manner, saying, It is I, your Lord and Master, who am come for your relief; take courage, rejoice in my presence, and in my salvation; let no further fears distress you.

51 And he went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

51 And, having thus laid the storm within their own minds, he went into the boat to them, and instantly the wind and waves sunk into a perfect calm; at all which they were exceedingly struck with awful wonder and astonishment, as if he had even outdone himself.

52 For they considered not *the miracle* of the loaves; for their heart was hardened.

52 For though they had but the day before seen the amazing miracle by which he fed five thousand men, besides women and children, with so small a quantity of bread and fishes; (ver. 44.) yet they were so dull of understanding, and slow of heart to believe, that they did not reflect upon the plain demonstration which he then, as well as at several other times, had given of his eternal power and Godhead.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

53 Jesus being now with the disciples in the boat, it soon arrived at the port it was bound for; where, having crossed over the lake, they went ashore, not far from *Capernaum*, (John vi. 17.) in the country of *Gennesareth*, which gave name to this lake.

54 And when they were come out of the ship, straightway they knew him,

54 And as soon as they were landed, the inhabitants of that neighbourhood knew him to be Jesus, whose fame was raised among them by what he had formerly done thereabouts. (*Mat.* viii. 1,—17.)

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

55 Upon this, they ran from place to place, to spread notices in all those parts, that the great Physician of soul and body was come thither; so that multitudes continually flocked to him, bringing with them sick persons in their beds, that they might present them to him for healing, wherever they heard he might be met with.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as

56 And so great and universal was his reputation, that, to whatsoever city, town, or country-village, he went, the people brought out their sick, and laid them before him, in the streets, as he passed along, intreating the favour of his permitting them to touch his clothes, though it were but the

as many as touched him, were made whole.

hem of his garment: And all that could get near enough, only just to touch him, with faith, were perfectly cured, whatsoever their diseases had been.

RECOLLECTIONS.

Who could have thought that there should be so much perverseness and obstinacy, in human nature, against God, such contempt of the only Saviour, such savage cruelty toward the best of men, and such impetuous lusts and passions to break through all obligations and restraints, had not some of Christ's own countrymen, and a *Herod* and *Herodias*, been flaming instances of them, in their behaviour toward him, and *John the Baptist!* And ah, how many may be astonished and affected at the word of God, who are not savingly changed by it, and whose unbelief shuts them out from its rich advantages! Yea, they may reverence the preacher, and hear him gladly, and yet continue wicked men and hypocrites. But ministers are to execute their Lord's commission, whether the people will hear or forbear: And as he, who sends them on his errand, will furnish them for it, own them in it, and make it the duty and inclination of his people to honour and support them, for their work's sake; so they, like the apostles, should commit their subsistence, and labours, and all their successes, to him, and not intangle themselves with the affairs of this life, nor fear the faces of men, but be faithful to Christ and souls, whatsoever may be the event. But how great is the peril of those that hear the gospel, if they reject it; since the heaviest judgments are denounced against them, and none can share in the blessings of the Messiah's kingdom, but those that are brought to embrace him, and to turn from sin to God, through him! And how deplorable is their case, who are under the conduct of blind and unfaithful guides! But Christ's compassion is toward them that want to be led in a right way; and they shall not seek after him in vain. His goodness and power are infinite, and unwearied, to instruct and heal them, and to supply all their wants of soul and body: He can feed them in a wilderness, and come over floods for their help: And though he may stand at a distance, and suffer his own people to be in great distress, for a time, he observes it all, and will come in proper season for their relief, even when they least expect it; and his saying to the soul, *It is I, be not afraid*, is enough to silence every fear, and comfort under every trouble. But when once he shews his power and his glory, and speaks peace, let us not turn again to folly, or give way to unbelief.

CHAP VII.

The Pharisees *find fault with Christ's disciples for eating with unwashen hands*, 1,—5. *He reproves their hypocrisy, and states the true notion of what does, and does not defile a man*, 6,—23. *He casts out an unclean spirit from the daughter of a* Syrophenician *woman*, 24,—30. *And heals a deaf and dumb man*, 31,—37.

TEXT.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with

PARAPHRASE.

WHILE our Lord was exercising his ministry, and performing his miracles in the land of *Gennesareth*, several *Pharisees* and doctors of the law came thither from *Jerusalem*, and attended him, to observe his words and actions, that they might pick a quarrel with him.

2 And, soon after their coming into those parts, they took notice of some of his disciples who neglected to wash their hands immediately before they sat down to eat; this, they superstitiously called eating

with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered, and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

eating with defiled, or impure hands, and thereupon took occasion to charge them with irreligion and profaneness.

3 For all the *Jews*, and especially the *Pharisees*, by virtue of certain traditions, handed down to them from their ancestors, were wont commonly to wash their hands, just before they eat, thinking it unlawful to sit down to a meal without it.

4 And so exact were they in using this ceremony, that if they had been at market, or in any public company, they would eat nothing till they had first washed their hands, for fear that, unawares, they might have touched something which they accounted unclean. And many other such sort of rites they were as scrupulous in observing, and laid as much stress upon, as if they were things of necessary and eternal obligation, because they were delivered to them, by tradition, from some former heads of sects among them, though neither the law of *Moses*, nor any other part of the word of God ever enjoined them: As for instance, They insisted on (βαπτισμους) some sort of washing of cups, and pots, and brass-vessels, and tables, or (κλινων) beds, on which they used to lie, or sit at their meals, that they might cleanse them from an imaginary defilement.

5 On this account, therefore, the *Pharisees* and doctors of the law, who, of all the *Jews*, were the most superstitious, demanded of our Lord, How he, who made such high pretences to holiness, could excuse his disciples from observing the laws of ancient and authentic tradition, whilst, in direct contradiction thereunto, they were so wicked as to sit down to eat, without first washing their hands?

6 Our Lord, who knew their hearts, and all their evil designs, replied, God, by the prophet *Isaiah*, (xxix. 13.) has given a just and exact description of such hypocrites as ye are, in words of the following import: This people make hypocritical pretences of honouring me with fair speeches, and outward shews of purity and devotion; but their hearts do not go along with their words and professions, and it is the least of their concern to glorify me by a sincere regard to pleasing and exalting me.

7 But as their fairest appearances of religion are only lip, and not heart service; and they observe, teach, and impose certain doctrines, upon the foot of human authority, in preference and contradiction to my express commands; all their devotions

are of no account with me, nor of any avail to themselves.

8 For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

8 This is an exact description of you, *scribes* and *Pharisees*: For whilst, in doctrine and practice, ye shamefully neglect the most important commands of God, relating to righteousness, mercy, faith, and truth, ye are mighty zealous for, and lay the greatest stress upon, such vain and trifling traditions of men, as relate to the necessity of washing pots, and cups, and hands, just before eating, with several other such useless and superstitious ceremonies, in which there really can be no religion.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

9 And, to bring the matter still closer to them, he added, Ye not only prefer the orders of men to those of God, but, (καλως) in your plausible way, ye utterly subvert, and act in direct contradiction to, the plainest commands of God, whenever they stand in competition with the traditions of your elders, that ye may preserve and inforce these.

10 For Moses said, Honour thy father and thy mother: and whoso curseth father or mother, let him die the death.

10 As, for instance, *Moses*, or rather God by him, expressly commanded children to honour both their parents; (*Exod.* xx. 12.) and such stress is laid in the law upon this important duty, that whoever speaks or acts contemptuously and injuriously against either father or mother, he is sentenced to death. (Chap. xxi. 17.)

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: *he shall be free.*

11 But, in opposition to this holy law of God, the doctrine which ye teach, by human authority, is, That if any man devote the money to God and the service of the temple, which was necessary for the relief of his parents, and which ye call *corban*, or a gift consecrated to God; then he is discharged from all obligation of using it for their comfort or support, be they ever so indigent, sickly, or aged.

12 And ye suffer him no more to do ought for his father or his mother;

12 Yea, by this means, ye lay such a restraint upon him, as if it were a sin for him to apply any part of the devoted riches to the relief of the most necessitous father or mother, though shewing that sort of piety at home, is evidently a principal part of the honour, which, by the law of God, all are obliged to pay to their parents, when need requires it:

13 Making the word of God of none effect thro' your tradition, which ye have delivered: and many such like things do ye.

13 And so by this device of the *Jewish* elders, which ye impose upon your followers, and by other such like iniquitous traditions, ye explain away the true sense of God's own law, and evidently defeat its obligation, under hypocritical and specious pretences of the most sacred reverence of his name, and of his sanctuary.

14 And when he

14 Then our blessed Lord, turning from the *scribes*

he had called all the people unto him, he said unto them, Hearken unto me, every one of you, and understand.

15 There is nothing from without a man, that entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That

scribes and *Pharisees*, applied himself to the common people; and, ordering them all to draw nigh, said, Listen attentively to what I am about to deliver, and reflect seriously upon it, that ye may understand things which differ, and may approve of those which are most excellent.

15 Whatever occasions of sin may arise from external things, none of them make a man unclean, or less acceptable to God, any further than they have a bad influence upon the soul itself: And, therefore, whatsoever is originally without the man, though it touch him, and be afterwards eaten or drank, and so received into the body; yet, if it do not affect his mind and heart, it cannot render him morally polluted. But the unlawful dispositions, thoughts, and designs, which are found in his own corrupt heart, and vent themselves in the words and actions of his life, are the only things that can properly be said to make him filthy and abominable in God's sight.

16 Whoever is willing and desirous to know the truth for his own direction and advantage, let him seriously reflect on what I have been saying.

17 Christ, having finished his discourse to the multitude, retired into an house, taking only his disciples with him; and when he was with them alone, they intreated him, by *Peter* as their mouth, (*Mat.* xv. 15.) that he would please to give them a particular explanation of the foregoing parable.

18 He replied, with an air of surprise at their stupidity, Are ye, who have been so much and so long with me, and whom I have sent to preach to others, so ignorant and dull as not to take in the meaning of so plain a thing as this? Do not ye easily apprehend, that it is impossible for a man to be morally defiled or rendered unclean before God, by the nature or quality of any thing he eats or drinks without intemperance, which is a vice of the mind? The reason of this is so exceeding evident, that one would think ye could not miss of it.

19 For the meat or drink which a man swallows, being corporeal, can make no alteration for the better or worse in the soul, which is of a different nature from all bodies, and is the immediate source of all moral purity or defilement; but every thing that goes in at the mouth, passes through the stomach and bowels, which, performing their proper offices, in separating nourishment for the body, the remainder is discharged, by the course of nature, without affecting the heart.

20 On the other hand, said he, the evils that are

origi-

That which cometh out of the man, that defileth the man.

originally in, and proceed from, a man's own soul, are the things that really make him vile and unclean: Here is the fountain-head of all moral impurity and pollution whatsoever.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

21, 22 For, to instance in a few particulars, all manner of sinful imaginations, designs, and desires, in opposition to God or fellow-creatures; all adulteries, fornication and unnatural pollutions, cruelties and murders, thefts and robberies, covetous over-reachings, oppression and frauds, effeminacy and unchastness, in thought, word or deed, envy and evil-speaking against God or man, haughtiness of spirit and behaviour; and all sorts of intemperance, together with every foolish, irregular and exorbitant passion:

23 All these evil things come from within, and defile the man.

23 All these defiling abominations proceed from depraved and wicked hearts, as from their springhead; and these are the things that do indeed render a man most hatefully vile in himself, and in the eyes of God and all good people.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*; but he could not be hid.

24 Our Saviour having ended these discourses, which he delivered in the country of *Gennesareth*, (chap. vi. 53.) departed from thence to that part of *Galilee* which borders upon *Tyre* and *Sidon;* and there he went privately into an house for concealment, at least for a while, that he might avoid the throng of the *Gentiles*, and the envy of the *Jews*, on their account: But the fame of his doctrine and miracles so closely followed him, wherever he went, that it was next to impossible for him to arrive, even at so remote a place as this, without its being known, as the event shewed.

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation:) and she besought him that he would cast forth the devil out of her daughter.

25, 26 For his coming thither soon reached the ears of a certain woman of *Phenicia*, bordering upon *Syria;* (see the notes on *Mat.* xv. 22.) and though she was a *Greek*, and so a stranger, by birth, to the commonwealth of *Israel*, and to the covenants of promise, yet, having heard of Jesus, and of the great power and mercy, which he had shewn, in working many miraculous cures, she came in an humble manner, and threw herself down at his feet, earnestly intreating him to cast out an evil spirit from a young daughter of her's, who was possessed, and grievously tormented by it.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast *it* unto the dogs.

27 But Jesus, for the trial of her faith, seemed to reject and disdain her, saying, Pray stay, let the children of God's family, his own peculiar people, be first satisfied with the blessings I am come to bestow: For, as it would be thought very improper and unnatural, that a parent should take away his childrens food, before they have enough, and give it

to

to the dogs; ſo it is not fit that I ſhould deal out my mercies to you, till the *Jews*, who are the houſhold of God, are firſt ſerved; ſince you are without the pale of the covenant, and, for your *Gentile* abominations, deſerve to be treated as a dog.

28 And ſhe anſwered and ſaid unto him, Yes, Lord: yet the dogs under the table, eat of the childrens crumbs.

28 The woman replied, Lord, what thou ſayeſt is indeed highly equitable, and I freely own myſelf to be utterly unworthy of the leaſt of thy favours: Nevertheleſs, as the dogs themſelves are ſuffered to catch the crumbs that fall from the childrens table, without any injury to them; ſo I humbly plead and hope, that this one mercy may not be denied me, as the offal of the plentiful bleſſings which I hear thou haſt vouchſafed to the *Jews*, and which thou mayeſt ſpare, if thou pleaſeſt, to a poor wretched outcaſt, without leſſening thy more liberal diſtributions among them.

29 And he ſaid unto her, For this ſaying, go thy way; the devil is gone out of thy daughter.

29 The compaſſionate Saviour being highly pleaſed with her humble importunity, and unſhaken faith, anſwered, O woman, I cannot tell how to deny your earneſt, believing petition; it is granted to your heart's content: Depart in peace; Satan is diſpoſſeſſed, and your daughter is made whole.

30 And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

30 Hereupon the woman returned to her houſe, rejoicing in the belief of a performance of the things that had been told her from the Lord; and when ſhe got home, ſhe found the evil ſpirit was caſt out, and ſaw her daughter lying upon the bed, with compoſure, and in perfect health.

31 And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, thro' the midſt of the coaſts of Decapolis.

31 After this, Jeſus leaving the neighbourhood of *Tyre* and *Sidon*, and other *Gentile* towns and cities, went through the region of *Decapolis*, till he came near to the ſea of *Galilee*. (*Mat.* xv. 29.)

32 And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him.

32 And whilſt he was in theſe parts, a deaf man, who had likewiſe much ado to ſpeak, (μογιλαλον) was preſented to him; and they that brought him earneſtly intreated, that our Lord would pleaſe to lay his hand upon him, and heal him, as they knew he had done in other caſes, and believed he could do in this.

33 And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue.

33 But to ſhew that he would not be tied down to any one particular method of procedure, eſpecially when others might ſeem to preſcribe to him, he rather choſe to vary it; and, ſtepping aſide with the man to a ſmall diſtance from the company, he put his fingers into his ears, and afterwards touched his tongue with a little ſpittle, uſing theſe applications, not as means or natural cauſes of the cure, but as viſible emblems of his inviſible healing power, and to ſhew that he could as eaſily open this man's ears, and ſet his tongue at liberty, as touch them.

34 Then

34 And, looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened.

34 Then lifting his eyes up to heaven, to teach us from whence our help comes, and to intimate that his commiſſion for this work was from above, he groaned within himſelf, as ſympathizing with this poor creature under his miſeries, and ſaid to him, in the *Chaldee* dialect, with an air of independency, and with the majeſty and authority of a God, Be opened †; I command that your diſtemper be removed; receive your hearing and your ſpeech.

35 And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

35 And immediately, upon Chriſt's pronouncing theſe words, the man was fully reſtored to his hearing, and the impediment of his ſpeech was entirely removed; ſo that he ſpake diſtinctly, and without any remaining difficulty.

36 And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it*,

36 Then Jeſus, to avoid all appearances of vain-glory, and occaſions of envy and rage in his enemies, his time being not yet come, ordered the man, and thoſe that were eye witneſſes of the cure, not to divulge it: But they were ſo affected with his mercy and power, and ſo apprehenſive as if over-modeſty put him upon giving them this charge, that the more earneſt he was in forbidding them to make the miracle public, the more pains they took in ſpreading it abroad.

37 And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

37 And they were ſo exceedingly amazed, and overcome with joyful wonder, that they could not help ſaying, to his honour, That nothing came amiſs to him; but that he was able and ready to do every thing that could be deſired for the relief of miſerable creatures; as appeared in his reſtoring the deaf, and (αλαλους) ſuch as could not tell how to ſpeak before, to their perfect hearing and ſpeech.

RECOLLECTIONS.

What a ſink of wickedneſs is the heart of man; and how vain and trifling are its inventions for cleanſing! Superſtitious minds are more fond of external rites and ceremonies of human deviſing, than of heart purity, and the moſt important duties of God's commanding. But all the devotion and ſervice which has not God's warrant in his word, and is not offered with ſincere and upright hearts to his glory, is unprofitable and vain.—When divine grace effectually works in them that believe, what a happy change does it make upon them! What high and honourable thoughts does it give them of Chriſt! How ſympathizing and compaſſionate does it make them to their afflicted relations and friends! how importunate with the Lord for

NOTE.

† This was a word of ſovereign authority, directed to the man, or to his diſtemper, and commanding the cure, and not an addreſs to God for power to heal: Nor was there any need of ſuch addreſs; for Chriſt had a perpetual fund of power reſiding in himſelf, to work all miracles whenever he pleaſed, even to the quickening of the dead, as he had aſſerted, *John* v. 25, 26. And this ſhews, that his *looking up to heaven* was not in a way of application to his Father for aſſiſtance to do the work.

for mercy on their behalf; and how humble and patient under ſeeming denials! But though he may ſometimes try his peoples faith with many difficulties and diſcouragements, he ſecretly upholds and animates it, till, at length, he owns and honours it, by fulfilling the utmoſt of their wiſhes, or hopes: And if we would be cleanſed from all filthineſs of fleſh and ſpirit, and would be delivered from the power of Satan, and the various miſeries of this preſent world, we ſhould look to him for direction and relief, and ſeek and take his favour, in his own way, without preſcribing to him. He can unſtop deaf ears, and teach the tongue of the ſtammerer to ſpeak forth his praiſe: And our great concern ſhould be to liſten to his inſtructions with an obedient ear; and to aſcribe to him, on all proper occaſions, as he ſhall direct, the glory due to his great name, who is wonderful in counſel, and excellent in working.

CHAP. VIII.

Jeſus miraculouſly feeds four thouſand with ſeven loaves, 1,—9. *Refuſes to give a ſign from heaven to the* Phariſees, 10,—13. *Cautions his diſciples againſt the leaven of the* Phariſees, *and of* Herod, 14,—21. *Reſtores ſight to a blind man*, 22,—26. *Aſks his diſciples what they and others thought of him, and foretels his ſufferings*, 27,—33. *And exhorts to an acknowledgment of him and his goſpel, under perſecutions for his ſake*, 34,—38.

TEXT.

IN thoſe days, the multitude being very great, and having nothing to eat, Jeſus, called his diſciples unto him, and ſaith unto them,

2 I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat:

3 And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far.

4 And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here

PARAPHRASE.

ABOUT this time, a great multitude being with Jeſus and his apoſtles, in a deſart place, to hear him preach, to behold his wonderful works, and to get their ſick healed, and having continued with him till they were reduced to ſtraits for want of food; he, whoſe eye is ever upon the needy and diſtreſſed, called his apoſtles to him, and, merely from his own free motion, ſaid,

2 My heart is moved with tenderneſs and concern for this great crowd of people, becauſe of the pains they have taken, and the inconveniencies they have ſuffered by following me, for three days running, in uninhabited places, where they could meet with little or no refreſhment, and are now quite deſtitute of neceſſary ſupplies:

3 And, ſhould I withdraw from them, or order them to go home, before they have any victuals for their ſuſtenance; poor creatures! many of them muſt certainly ſuffer great hardſhip, by means of their hunger, if they do not utterly periſh on the road: For he knew that ſome of them had a great way to go.

4 The diſciples, not reflecting upon the ſignal miracle whereby, not long ſince, he had fed five thouſand men in their preſence, (chap. vi. 41,—44.) aſked him, How it could be poſſible for any one, in ſuch a barren deſolate place as they were in, to get

here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

provision enough for the satisfying of so great a company?

5 But (*και*) he, without any emotion of spirit at the dishonour which their stupidity and unbelief reflected upon him, asked them, How much bread they had with them? To which they replied, That they had only seven loaves, which were next to nothing for feeding so great a number of people.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

6 However, without more ado, he commanded the whole multitude to sit down, in convenient order for an entertainment, on the ground; and then, having received the loaves, he, like the master of a family at meals, and according to his own constant custom, on such occasions, recommended the people and the food to the blessing of God, in thanksgiving and prayer: Then breaking the bread, and, at the same time, increasing it by his own divine power, he put it into the hands of his apostles, as his servants, to distribute it among the people; and they accordingly did so.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

7 The apostles had likewise a few small fishes, that were included in the provisions for which our Lord gave thanks †; and he, miraculously enlarging their quantity also, ordered the apostles to hand them round about among the company.

8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

8 By means of this distribution of the bread and fish, the vast number of people, then present, had enough; and so amazing was the increase, by the creating power of this divine Master of the feast, that, after they were all thoroughly satisfied, the apostles gathered together as many fragments as filled seven baskets for after-use.

9 And they that had eaten, were about four thousand: and he sent them away.

9 And yet the number of the persons who were thus liberally fed, was about four thousand men, besides women and children, (*Mat.* xv. 38.) and when they had been graciously instructed, and sufficiently refreshed for their journey home, our Lord dismissed them.

10 The

NOTE.

† As Christ's blessing the loaves and fishes related, not to the miraculous multiplication of them, but to his customary acknowledgment of God as a bountiful benefactor; (see the note on *Matt.* xiv. 19.) so it seems that his blessing them did not consist of two prayers, distinctly made one after another, over each; but only of one prayer, relating to the whole entertainment; for the loaves and fishes were doubtless eat together: And in all other places, where this, and the miracle of feeding five thousand, are spoken of, his blessing both the loaves and fishes is represented as but one action. But the reason why, in the institution of the Lord's supper, there were distinct prayers, one before the bread, and the other afterwards, before the cup was received, might be, not only for the greater solemnity; but likewise because the eating was over before the drinking began, and because the two elements were therein set apart for sacred use, to signify and bring to remembrance two distinct parts of Christ's sufferings, one of his body, as intimated in its being broken; and the other of his soul, in the shedding of his blood.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

10 The multitude being gone, he embarked with his apostles; and, passing over the lake of *Gennesareth*, went ashore on the coast of *Dalmanutha*, not far from *Magdala*. (Mat. xv. 39.)

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

11 And there the *Pharisees* soon gathered together about him, in company with the *Sadducees*, (Mat. xvi. 1.) and began to enter into a dispute with him, under pretence that all the wonderful works he had wrought were not sufficient to satisfy them of his divine power and mission. They therefore demanded, that, to put the matter past doubt, he would not amuse them with surprising changes only on earthly things, in which tricks of art might possibly deceive the common people; but that he would give them some immediate and visible sign from heaven itself, in which there could be no collusion. (See the note on *Mat.* xvi. 1.) This they did, not from any real desire of receiving conviction, but in hopes of getting some advantage against him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily, I say unto you, There shall no sign be given to this generation.

12 Our Lord therefore, knowing their hypocrisy, and their wicked design in this proposal, fetched a deep sigh, and said, What false pretenders to honest inquiry, and what a malicious set of people, am I cast amongst! After all my unquestionable miracles, which, having been wrought among them on earth, are capable of being tried and proved by the strictest examination, why should they insist upon it, that they will not believe, unless I gratify their unreasonable curiosity, in giving them a visible sign immediately from heaven? I tell you plainly, that no sign of this sort shall be granted to so incorrigible a generation of men as ye are: Ye do not deserve it, nor would ye be convinced by it; and it is beneath my character to humour you in it.

13 And he left them; and entering into the ship again, departed to the other side.

13 Having given them this answer, he turned away from them, as one that would take no further pains to reclaim them; and re-imbarking in the vessel, he returned to the other side of the lake.

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

14 Now, by this time, the disciples stock of bread was so far reduced, that they had but a single loaf aboard among them all, they having forgot to recruit while they were ashore.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

15 And Christ knowing this, as also that they began to call to mind and to blame themselves for their neglect, took occasion, according to his custom of improving present occurrences, in temporal affairs, for spiritual uses, to warn them against the leaven of the *Pharisees*, and of the *Herodians*, who were mostly *Sadducees*; meaning their corrupt doctrines, which were as apt to spread their malig-

nant influence through mens minds and manners, and to infect others that converſe with them, as leaven, put into a parcel of meal, is to diffuſe itſelf through, and ſour the whole maſs.

16 And they reaſoned among themſelves, ſaying, *It is* becauſe we have no bread.

16 The apoſtles, upon hearing him ſpeak of leaven, juſt at the time when they were concerned about ſcarcity of bread, imagined that he thereby intended to reprove them for their careleſſneſs, in not providing ſo much as they might want for their preſent ſupply.

17 And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your heart yet hardened?

17 But Jeſus, obſerving their groſs miſtake, expoſtulated with them in a way of friendly, and yet ſharp rebuke, ſaying, How is it that ye ſo ſtrangely miſconſtrue my admonition, by fancying that I am ſo ſolicitous about food, as to upbraid you for your negligence in not furniſhing yourſelves with bread? Do not ye, after having been ſo long with me, yet underſtand my way of ſpiritualizing natural things? and, after the great miracles I have wrought in your preſence, and that particularly to ſupply a defect of bread, have ye not yet learned to depend upon my power and goodneſs? Are ye ſtill ſo ſtupid, and ſo ſlow of heart to believe, notwithſtanding all that ye have ſeen and heard from me?

18 Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember?

18 Yea, after I have enlightened your minds, are ye ſtill ſo apt to be confuſed, and carnal in your thoughts? and, after I have opened your ears to inſtruction, are ye ſtill ſo dull of apprehenſion, and ſo prone to miſunderſtand my words? What! do ye never reflect upon the great things which ye have ſeen me do?

19 When I brake the five loaves among five thouſand, how many baſkets full of fragments took ye up? They ſay unto him, Twelve.

20 And when the ſeven among four thouſand, how many baſkets full of fragments took ye up? And they ſaid, Seven.

21 And he ſaid unto them, How is it that ye do not underſtand?

19 Pray look back, and conſider; When I lately fed five thouſand men, beſides women and children, with five loaves, and they eat as long as they could, how many baſkets-full did ye gather together of the remaining pieces that were to ſpare? They replied, Twelve.

20 And, ſaid he, when the other day I ſatisfied to the full four thouſand men, beſides women and children, with ſeven loaves, how many baſkets did ye fill with the remaining fragments then? They anſwered, Seven.

21 Then he added, How amazing is it, that ye ſhould be capable of ſo perfectly remembering the vaſt increaſe which my power gave once and again to ſo ſmall a quantity of food; and yet ſhould be ſo unbelieving, and ſo weak and ſtupid, as to imagine that I was ſolicitous about your having no bread, when I cautioned you againſt the leaven of the *Phariſees* and others; and that ye ſhould not rather appre-

apprehend me to mean the dangerous infection of their false doctrines, which insinuate themselves like leaven!

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him, to touch him.

22 Soon after our Lord had said this, he landed with his apostles at *Bethsaida;* and there some people presented to him a blind man, intreating that he would have pity on him, and cure him, which they believed he could do by only laying his hands upon him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him, if he saw ought?

23 And as he was always ready to do good, and yet with as little noise and appearances of ostentation as possible; so he freely granted their request, though chusing to work this miracle in a private manner, because of the obstinate infidelity which reigned among the inhabitants of that place: And therefore, taking the blind man by the hand, he led him, like a guide, out of the town; where, putting spittle into his eyes, and laying his hands upon him, he asked him, Whether he had any sight?

24 And he looked up, and said, I see men as trees, walking.

24 The blind man, beginning to perceive some glimmering of light, lifted up his eyes, and told him, that he saw a little, but it was so obscurely, that he could hardly distinguish men from trees by any thing but their walking.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

25 Then the divine Oculist touched his eyes a second time; and bidding him look up again, he found his sight so perfectly recovered, that he could easily and exactly distinguish every man that presented before him.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

26 And, when our Lord had thus thoroughly restored his sight, he dismissed him, charging him to go directly to his own home, without returning into *Bethsaida*, or acquainting any of its inhabitants what a wonderful cure he had wrought upon him: For Christ knew that it would be to little purpose for this man to go and report his cure to them, who were so infamous for their impenitence, perverseness, and contempt, in rejecting his gospel, and his numerous mighty works, which they had been eye-witnesses of. (*Mat.* xi. 21.)

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

27 After this, Jesus removed with his apostles from that neighbourhood, and travelled through several towns in the country of *Cesarea Philippi;* and, while they were on their journey, he took an opportunity to introduce his design of gradually leading them into a view of his proper work and office, as the Messiah, by asking them, What the opinion and talk of the common people were concerning him?

28 And they answered,

28 To which the apostles replied, It is the prevailing

ſwered, John the Baptiſt: but ſome *ſay*, Elias; and others, One of the prophets.

vailing notion of ſome, that thou art *John the Baptiſt*, riſen from the dead: Others think thee to be *Elijah the Tiſhbite*, come down from heaven, as the forerunner of the Meſſiah: And others ſay that thou art *Jeremiah*, or ſome other of the ancient prophets, appearing again among them. (*Mat.* xvi. 14.)

29 And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth, and ſaith unto him, Thou art the Chriſt.

29 Then ſaid our Lord, But, among theſe various opinions, what are your own thoughts about me, after all the intimate acquaintance ye have had with me, and with my manner of life, doctrine, and miracles? *Peter* anſwered, in the name of the reſt, they ſignifying their conſent, We are ſatisfied that thou art the true Meſſiah formerly promiſed in the Old Teſtament, and now looked for by thoſe that are *waiting for redemption in Iſrael;* and we believe in thee as ſuch.

30 And he charged them, that they ſhould tell no man of him.

30 Our Saviour thereupon expreſſed his high approbation of this noble confeſſion of their faith, (*Mat.* xvi. 17.) and yet enjoined them not to be free in publiſhing this doctrine for the preſent, at leaſt, not in plain and expreſs terms, that he might not encourage any attempts of the common people to ſet him up for a temporal king, nor put his inveterate enemies upon reſolutions of diſpatching him before his time, nor might foreſtal the brighter evidence which was to be given of his divine character after his reſurrection, leſt they, who would not receive the apoſtles declaration now, ſhould be prejudiced againſt the higher teſtimony they were to give of him then.

31 And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected of the elders, and of the chief prieſts and ſcribes, and be killed, and after three days riſe again.

31 And to let them into the reaſon of this prohibition, and, at the ſame time, into the great deſign of his coming into the world, to perform the Meſſiah's office, he began to tell them very freely, which he afterwards often repeated, that, before he ſhould appear in all the glory of his character, he muſt ſuffer many ſevere and opprobrious things from the hands of his enemies; muſt be denied, abuſed, and treated as an impoſtor, by the *Jewiſh* ſanhedrim, till at length they would put him to a painful and ignominious death, three days after which he ſhould certainly riſe again. (See the note on *Mat.* xxvii. 63.)

32 And he ſpake that ſaying openly. And Peter took him, and began to rebuke him.

32 And now, while their faith was ſo ſtrong, he thought proper to tell them of theſe important things (παῤῥησια) in the plaineſt terms, without uſing any figure, that he might check their expectations of worldly grandeur from him, and might prepare them before-hand for the trial of his ſufferings, and prevent their after-ſtumbling at them.

But

But they did not know how to take in thoughts of this kind; and *Peter* particularly, upon hearing him ſpeak of ſuffering and dying, was ſo full of amazement and concern, that he raſhly took him aſide, and in too free a manner chid him, ſaying, What do you mean by talking at this rate? far be it from thee Lord, that any of theſe diſmal things ſhould ever come to paſs. (*Mat.* xvi. 22.)

33 But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan; for thou ſavoureſt not the things that be of God, but the things that be of men.

33 But the meek and humble Jeſus never diſcovered ſuch reſentment againſt a diſciple as on this occaſion; when, turning ſhort upon *Peter*, and looking with a ſtern countenance, and with a glance of his eye toward the reſt of the apoſtles, that they might the more obſerve it, he ſeverely took him to taſk in their hearing, and ſaid to him, with holy indignation, Away with all this falſe friendſhip: You herein act the part of the greateſt enemy to the moſt important deſign of my commiſſion: Satan himſelf could not ſuggeſt a more injurious thing to me; and you are really doing his work, and acting under his influence, to defeat the method by which his power is to be deſtroyed: (ſee the note on *Mat.* xvi. 23.) For you herein have no true diſcerning or taſte of the ſpiritual nature of my kingdom, and of thoſe things which God has ordained for his glory and the redemption of his people; but are only reliſhing and conſulting what may be moſt likely to promote temporal grandeur and worldly advantages.

34 And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me.

34 Then ordering the people to draw near, that they, together with his apoſtles, might hear what was neceſſary for them alſo to learn, he addreſſed himſelf to the whole company in the following manner: Whoſoever among you deſires to embrace my doctrine, and adhere to me, muſt be unbottomed from ſelf, and be ready to give up his worldly honours, pleaſures, and enjoyments, and to ſuffer all ſorts of perſecutions, even to death, for my ſake†; and muſt cleave with full purpoſe of heart unto me, following my example, and obſerving all my commands.

35 For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the goſpel's,

35 For he who, through unbelief and fear of ſufferings, ſhall diſown and forſake me and my cauſe, in hopes of preſerving his life for the preſent, ſhall certainly loſe it, by the worſt of deaths, for ever: But, he, who, from a principle of faith in, and love to me,

NOTE.

† *Taking up the croſs*, is an alluſion to a known cuſtom among the *Romans*, who obliged thoſe that were to be crucified to take their croſs, or at leaſt part of it, upon their ſhoulders, and carry it to the place of execution. See the note on *Matt.* xxvii. 32.

pel's, the same shall save it.

me, shall courageously hazard his life for my honour, and suffer death for his belief, esteem, and profession of my gospel, shall only exchange a temporal for an eternal life; and so, properly speaking, his life shall be rather perfected than lost, and he will be the greatest gainer in the end.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

36, 37 For what will all the comforts and enjoyments of this uncertain, unsatisfying, and perishing world, avail any man, were he to have them in their utmost fulness, if, at last, his own precious and immortal soul should be lost for ever, in a deprivation of all happiness, and in being overwhelmed with eternal anguish and despair? What can compensate such a dreadful loss as this? What can retrieve it? Or what would not any man, in his senses, especially when he begins to feel the terrors of this loss, give or suffer to prevent it?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation: of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

38 The condition, therefore, of all those must be very sad indeed, who prefer any thing in this world to me; since whoever, upon any temporal consideration, shall be ashamed to profess, and stand up for me and my cause, or shall be afraid to own me and my gospel, people, and ways, in a corrupt and degenerate age that opposes and reviles them; the true Messiah, who is indeed the Son of man, will disdain to own such for his disciples, when he shall appear in the brightest glory of his divine, as well as office-characters, surrounded with an innumerable company of angels, to judge the world in righteousness at the last day. (See *Luke* ix. 26. and the note upon it.)

RECOLLECTIONS.

How apt is unbelief to raise and stick at difficulties, as if they were too great for Christ to surmount; and how prone to misconstrue his dispensations, and to forget the years of the right hand of the Most High! and how unreasonably doth it reject the plainest and properest evidence which Christ has given, and want to be gratified in some extraordinary way of its own suggesting! But faith, and not fancy, is to be encouraged; and all this unbelief, whether in the total, or only in the partial degree, argues such hardness of heart, as calls for lamentation and severe reproof: And yet, alas! how great are its remainders in God's own people during their present state of infirmity! How doth an evil leaven work in them, and attempt to insinuate itself into them! And what need have they to be warned, and to be continually watchful against it, and that with respect to corrupt doctrines as well as practices, because of the bad influence that principles have upon the heart and life! This works and prevails to the ruin of obstinate sinners; and if they persist in infidelity and impenitence, Christ will never gratify their curiosity or humour, to reclaim them; he will turn away from them in righteous indignation, and leave them to the heavy judgments which they deserve. But oh how ready is he to bear with his people's infirmities, and to help, and heal, and save them, who are sensible of their wants, and apply, by faith, to him for mercy! He sometimes relieves them in an instant, and at others in a more gradual way; sometimes in a public, and at others in a more private manner, as may be most for his glory and their good; and all his gracious discoveries to them are at the most seasonable times, when they are fittest to receive them, and most likely not to abuse

buſe them: But if Satan gets an advantage, and they, through his influence, and the carnal workings of their own hearts, make a wrong uſe of them, Chriſt will ſhew his diſpleaſure, and ſharply rebuke them, how much ſoever he loves them.—How low were his diſciples notions about the nature of his kingdom, and how ſlow of underſtanding, believing, and conſenting to, the plaineſt notices he gave them of his ſufferings and death! But we muſt receive a humbled, as well as an exalted Saviour, if we would have him for our own; and muſt be ready to ſuffer with him, and not be aſhamed to own him, by a profeſſed ſubjection to him, however we may be reproached for it, as ever we hope to be glorified with him, and to be owned by him, when he ſhall come in the illuſtrious pomp and grandeur of the laſt day. What are all the ſufferings and ſhame of this preſent ſtate, compared with the glory that ſhall be revealed then? And what ſignifies it, whether we be in the proſperous or afflicted circumſtances of this dying life? The great concern is, what will become of our immortal ſouls, and what they ſhall be for ever.

CHAP. IX.

Chriſt's tranſfiguration, 1,—10. *His diſcourſe about the coming of* Elias, 11,—13. *He caſts out an evil ſpirit, which his diſciples could not do for want of faith*, 14,—29. *Foretels his death and reſurrection*, 30,—32. *Exhorts his diſciples to humility*, 33,—37. *Forbids to prevent their acting for him who were not againſt him, and cautions againſt offending any that believe in him*, 38,—50.

TEXT.

AND he ſaid unto them, Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the kingdom of God come with power.

PARAPHRASE.

OUR Lord, at the cloſe of the foregoing diſcourſe, ſaid†, I aſſuredly tell you, that the Meſſiah will ſoon give a ſpecimen of his judicial power: For, ſome who are now living, and hearing me ſpeak, ſhall not die, till they ſee a ſignal appearance of his power and kingdom, in the plentiful effuſion of his ſpirit in the utter deſtruction of the *Jews*, for their aggravated unbelief, and in the amazing ſucceſs of the goſpel, and eſtabliſhment of the New Teſtament church through the world; and ſome ſhall very ſoon behold a lively emblem of all his glory, which ſhall hereafter be more fully revealed. (See the note on *Mat.* xvi. 28.)

2 And after ſix days, Jeſus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was tranſfigured before them.

2 And after ſix days were completely run out from this time, (*Luke* ix. 28.) Jeſus ſingled out three of his apoſtles, *Peter*, *James*, and *John*; and taking them along with him to the top of a remarkable high hill, (ſee the note on *Mat.* xvii. 1.) the form of his perſon was there ſuddenly changed into ſuch dazzling luſtre, as gave him the appearance of God incarnate, before their eyes. (See *Mat.* xvii. 2. and the note there.)

3 His

NOTE.

† Here is evidently a wrong diviſion of the chapters, which was the work of latter ages: For this verſe belongs to the cloſe of the preceding diſcourſe, as appears from the other evangeliſts; and, therefore, it ought to have concluded the former chapter, and not began this, according to the diviſion that is made in *Matthew* between chap. xvi. and xvii.

3 And his raiment became ſhining, exceeding white as ſnow; ſo as no fuller on earth can white them.

3 His face not only ſhone with rays of brightneſs, like the meridian ſun in a clear ſky; but beams of divine glory ſeemed to dart through every pore of his body, and, by means of theſe, all his clothes glittered, and appeared as perfectly white as ſnow, far ſurpaſſing the utmoſt power of the fulling-art to imitate.

4 And there appeared unto them Elias, with Moſes: and they were talking with Jeſus.

4 And, as a further repreſentation of his coming hereafter to be glorified in his ſaints, two eminent ſervants of God from heaven appeared with him, in ſhining robes, viz. *Moſes* and *Elias:* And to ſhew that the law and the prophets, as well as the evangeliſts and apoſtles, bore witneſs to Chriſt, and that Old as well as New Teſtament believers ſhould be glorified with him, theſe ancient chiefs of the former diſpenſation were admitted to commune with him.

5 And Peter anſwered and ſaid to Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias.

5 Then *Peter*, full of ecſtacy and amazement at this glorious and tranſporting ſight, broke out into the following exclamation and requeſt, Lord, what a heavenly interview is this! What an honour and delight is it for us, thy poor diſciples, to be favoured with ſuch a preſence! Here let us all fix our abode; and, in order thereunto, ſuffer us to erect three tents, one for thee, another for *Moſes*, and the third for *Elias*, that what we now enjoy may be continued to us.

6 For he wiſt not what to ſay; for they were ſore afraid.

6 So powerfully did his warm affections bear down his judgment; for he, as well as his two other brethren, was, in a manner, overcome with awful wonder and joy, ſo that he almoſt loſt poſſeſſion of his own mind, and hardly knew what he ſaid.

7 And there was a cloud that overſhadowed them; and a voice came out of the cloud, ſaying, This is my beloved Son; hear him.

7 And, at the ſame time, a ſupernatural cloud, which was a further emblem of the divine glory, deſcended upon the company; (ſee the note on *Mat.* xvii. 5.) and out of this cloud a voice from God the Father, himſelf, reached the ears of the apoſtles, ſaying, This is my beloved Son, who partakes of my nature, and fulfils my pleaſure, and is the grand medium of all communion between me and my people, and who reveals my will as the laſt and ſtanding rule of faith and obedience in all things: Reverence, adore, and believe in him, and hearken diligently to the voice of his word, in whatſoever he ſhall ſay unto you.

8 And ſuddenly when they had looked roundabout, they ſaw no man any more, ſave Jeſus

8 And preſently after this voice, the cloud was withdrawn, and *Moſes* and *Elias* were gone; and the apoſtles, recovering themſelves out of the rapturous conſternation, which had almoſt overſet their mortal nature, and looking about, ſaw nobody with them

sus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it

them but Jesus himself, who then appeared again, with his usual garb and countenance.

9 Then Jesus came down with his apostles from the mount; and before they got to any other company, strictly enjoined them to take no notice of what they had seen to any one, till after his resurrection, because that would be the properest and most seasonable time for fully manifesting and publishing his glory, and would procure more credit to their report of this transaction, than it would have found, had they made it during his state of humiliation.

10 Accordingly, in obedience to his command, they kept the secret among themselves till after he was risen; but, in the mean time, they canvassed things over in a way of inquiry and debate, one with another, about the sense in which they were to understand his rising from the dead; whether it were to be taken literally, or in some metaphorical reference to a revival of his temporal dominion and glory, which their heads were full of, but of which there were little visible hopes in the then present state of things.

11 And as *Elias* had only shewn himself privately and transiently to themselves, and they were obliged to make it an absolute secret till after what Christ had called his own resurrection, they asked him, Why their doctors insisted upon it, that *Elias* must appear among the people before the Messiah, to make way for his coming to set up his kingdom.

12 In answer to this, our Lord told them, It was indeed necessary, according to the scripture, that *Elias* should first appear, to begin and lead the way to the great reformation which the Messiah was to make in the world, by directing the people to him: And he further informed them how the ancient prophets had likewise foretold, that the incarnate Son of God must undergo many sufferings from the hands of wicked men, and be contemned and rejected as an impostor, and even put to death, before the manifestation of his kingdom and glory.

13 But, says he, I assure you, that the *Elias* intended in prophecy † has already appeared, and done his work: *John the Baptist* came in the spirit and power of that famous man, as the forerunner of the Messiah; and yet the *scribes*, being misled by false traditions, to expect a personal appearance of *Elijah the Tishbite*, would not own *John* under that

NOTE.

† *As it is written*, relates to *Elias*'s coming, and not to the *scribes* treatment of him.

it is written of him.

14 And when he came to *his* disciples, he saw a great multitude about them. and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answered him, and saith, O faithless generation, how long shall

character; but shamefully despised him, and were willing that he should be destroyed.

14 The day after Christ's coming down with the three disciples from the mount of transfiguration, (*Luke* ix. 37.) he went to the place where the rest of the apostles were, and found a great company of people crowding about them, and the doctors of the law disputing with them, in hopes of being too hard for them, while their Lord was not present to assist and take their part.

15 And immediately, upon his appearing, an universal surprise and pleasure spread through the multitude, who had before missed him, and knew not where he was gone, nor whether they should ever be able to find him again; they, therefore, in all haste flocking to him, expressed their joy in respectful salutations, to bid him welcome.

16 Then he, who knew all that passed whilst he was absent, as well as when he was present, asked the *Jewish* doctors, What was the matter, or the reason of their dispute with the apostles, whom they had been contending with?

17 Upon which, they not caring to enter the lists with him, one of the company replied, Sir, it is occasioned by my bringing my only son to thee, to see whether I could get any relief for him, who is sorely afflicted by an evil spirit, which has taken away his speech and hearing. (ver. 25.)

18 And his case is so deplorable, that when, or wheresoever this malicious spirit seizes him, he throws him into violent convulsions; so that, poor creature, he froths at the mouth, grates his teeth, and, being often seized and tormented, is almost reduced to a skeleton: I, therefore, not finding thee, intreated some of thy disciples to dispossess this mischievous dæmon; but, alas! he is such a powerful, headstrong spirit, that they could not master him.

19 Now as, upon the apostles fruitless attempt, this man's unbelief put him upon taking part with the *scribes*, in the foregoing dispute, our Lord's answer was in a way of reproof to him, which † included

NOTE.

† It is strange to me, that no expositor, whom I have consulted on this place, takes any notice of its being expressly said, that our Lord directed this answer to the father of the child, which, with other reasons given in the note on *Matt.* xvii. 17. seems clearly to determine, that the *scribes*, and the people who sided with them, together with this man, and not the apostles, were meant by the faithless generation, whom Christ, on this occasion, so severely reproved: For it is natural to suppose, that, upon the apostles attempting in vain to relieve his son, his disappointment overcame his faith, and made him fall in with the *scribes* in their dispute against them, as unable to work so great a miracle as this, even in their Master's name; and his afterwards (ver. 22, 23.) speaking doubtfully

shall I be with you? how long shall I suffer you? bring him unto me.

ded them, saying, O perverse and unbelieving set of men, how long shall it be before the wonderful things I am daily performing, will satisfy you of my unlimited power, to work the greatest miracles, by what hand, and whenever I please? and how long shall my patience be tried, and my soul grieved at the hardness of your hearts, before ye will believe? Bring the lad hither, that I may give you this further proof of my power and mercy, in healing him.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

20 They accordingly brought him to Jesus; and, as soon as the youth came within sight, the evil spirit, enraged at the thought of being dispossessed, flung the poor young creature into a terrible fit, tore him with violent convulsions, as if he would presently rack him to death, and threw him furiously down upon the ground, where he lay tumbling and tossing about, and foaming at the mouth.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child:

21 And, whilst he lay in this distress, before all the people, our Lord, to shew how incurable a case this was, by any human means, asked the father, in their hearing, How long his son had been in this miserable condition? He replied, Alas! this is no new thing, he has been subject to it even from his childhood to this very day.

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him, but if thou canst do any thing, have compassion on us, and help us.

22 And, in many of these terrible fits, the devil has violently hurled him sometimes into the fire, and, at others, into the water, to the apparent hazard of his life. But now, Sir, I humbly offer him to your compassion; and beg that, if this case be not beyond the reach of your power, the calamitous circumstances of it may move your pity toward him and me, and engage your help.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

23 Jesus answered, The only difficulty lies in your own unbelief: You put an *if* upon my ability; I return it upon your faith; *if* you are but as ready to believe in my power and mercy, as I am to exert them, all will be well, and nothing shall be found too difficult for me to do: What say you then? Do you really believe that I am able to do this great thing for your son?

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

24 Upon this, the father of the poor afflicted youth, reflecting on the late workings of his unbelief, and finding a spirit of faith beginning to spring up within him, cried out aloud, with tears of intermingled grief and joy, Lord, I now do sincerely believe in thy all-sufficiency for my help, and am ashamed to think that there should be so much unbe-

NOTE.

fully of Christ's power, and Christ putting it to him whether he believed that he was able to cure his son, strengthens this thought. See also the note on *Luke* ix. 41.

unbelief in my heart as thou has ſeen there: O forgive it, and take away all the remainders of it, that I, and my ſon may be thoroughly cured, I of my ſpiritual, and he of his corporal diſeaſe, at once.

25 When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying unto him, Thou dumb and deaf ſpirit, I charge thee come out of him, and enter no more into him.

25 As ſoon as he had uttered theſe words in the hearing of the multitude, they crowded up ſtill nearer, to ſee the event; which, when Jeſus obſerved, he, turning toward the diſtreſſed youth, ſpoke with awful majeſty and power to the evil ſpirit, ſaying, Thou malicious and miſchievous dæmon, who, beſides other acts of violence, haſt taken away the ſpeech and the hearing of this perſon, though thou reſiſtedſt my apoſtles, I will now make thee feel my authority, and force thee to obey it: I therefore peremptorily command thee to depart from him, and never to trouble him more.

26 And *the ſpirit* cried, and rent him ſore, and came out of him: and he was as one dead; inſomuch, that many ſaid, He is dead.

26 No ſooner had Jeſus ſpoken in this manner, but the evil ſpirit made a hideous roaring, and, flinging him into terrible convulſions, departed from him, with the greateſt ſigns of ill-nature and reluctance imaginable: And the young man, on a ſudden, lay ſtill, and, to all appearance, ſo entirely breathleſs on the ground, that many of the company verily thought him to be dead.

27 But Jeſus took him by the hand, and lifted him up; and he aroſe.

27 But Jeſus, taking hold of his hand, commanded him to ariſe; and he inſtantly got up, being perfectly well at once.

28 And when he was come into the houſe, his diſciples aſked him privately, Why could not we caſt him out?

28 When all this was over, and our Lord and his diſciples were retired into an houſe alone, they privately inquired of him, What might be the reaſon of their not being able to caſt the devil out of this youth, as well as to perform other miracles which they had wrought in his name.

29 And he ſaid unto them, This kind can come forth by nothing but by prayer and faſting.

29 He told them, It was becauſe that ſort of extraordinary faith of miracles, which was neceſſary in them to the caſting out of devils, could not ordinarily go forth, or exert itſelf, to produce its effect, without ſolemn prayer with faſting, which they had neglected. (See the note on *Mat.* xvii. 21.)

30 And they departed thence, and paſſed thro' Galilee; and he would not that any man ſhould know *it*.

30 After this, our Lord, deſigning to go into *Judea*, (chap. x. 1.) travelled privately, with his apoſtles only, through *Galilee*, without the knowledge of the people, that he might not be hindered, by their flocking to him, from reaching *Jeruſalem* at the time he propoſed, and that he might have the better opportunity of inſtructing theſe his conſtant attendants by the way.

31 For he taught his diſciples, and ſaid unto them, The

31 For he then inſiſted upon what he had told them before, (chap. viii. 31.) ſaying, It is already ſettled by the decree of my Father, and by the pro-

phecies

The Son of man is delivered into the hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third day.

phecies of the Old Teſtament, that I, the Meſſiah, ſhall, by divine permiſſion, be perfidiouſly betrayed, and put into the power of wicked men, and they will deal cruelly with me, till they take me off by a violent death; and, on the third day afterwards, I ſhall riſe again from the dead.

32 But they underſtood not that ſaying, and were afraid to aſk him.

32 But ſtill, though he ſpoke of theſe things in the moſt plain and expreſs terms, they could not comprehend his meaning, the literal ſenſe being ſo contrary to all their opinions about his ſecular dominion; and they were aſhamed and afraid to deſire him to explain himſelf any further upon thoſe points, leſt he ſhould be diſpleaſed with them for their ignorance and ſtupidity.

33 And he came to Capernaum: and being in the houſe, he aſked them, What was it that ye diſputed among yourſelves, by the way?

33 Hereupon they entered into hot and carnal contentions among themſelves on the road. And when Jeſus, arriving at *Capernaum*, went with them into the houſe of his uſual reſidence there, he, whoſe knowledge was always privy to their moſt ſecret tranſactions, took an opportunity to aſk them, What they had been diſputing about in their journey?

34 But they held their peace; for by the way they had diſputed among themſelves who *ſhould be* the greateſt.

34 But they, being conſcious that the ſubject of their debate, together with the pride and warmth with which they had managed it, was unbecoming, and would be offenſive to their Lord, made no reply, till they found that it was in vain to think of concealing it from him: (*Mat.* xviii. 1.) For the main point in eager diſpute between them, while they were travelling together, was about which of them ſhould have the precedence in his temporal kingdom, which they imagined, from his expreſſions, (ver. 9.) he would riſe to with great glory, as ſoon as he ſhould get through ſome ſhocking difficulties and troubles, that would amount to their notion of a civil death.

35 And he ſat down, and called the twelve, and ſaith unto them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.

35 Then, to put a check upon their fierce and ambitious temper and worldly views, Jeſus ſitting down, and calling all the apoſtles about him, told them, that the way for any one to be advanced to the higheſt honours and privileges of his kingdom, was, to have low thoughts of himſelf, and condeſcend to the humbleſt ſervices for doing good; but that, if any one ſhould be contentious, and proudly aſpire after preferment and pre-eminence over others, he ſhould be reckoned the meaneſt of all, and ſhould be really abaſed, and fall under the greateſt contempt.

36 And he took a child, and ſet him in the midſt of them: and when he had taken him in his arms, he ſaid unto them,

36 And, to impreſs theſe ſentiments by a viſible emblem, he, calling a little child, placed him before them; and then, affectionately embracing him in his arms, addreſſed himſelf to them, ſaying,

37 The

37 Whoſoever ſhall receive one of ſuch children in my name, receiveth me: and whoſo ſhall receive me, receiveth not me, but him that ſent me.

37 The account I make of meek and humble ſouls, who, like this infant, have no ambitious views, is ſuch, that I eſteem them as partakers of my ſpirit and likeneſs, and as ſtanding in the neareſt relation to me; and whoſoever ſhall heartily love and ſhew favour to any one of them, becauſe of his reſemblance of me, and relation to me, ſhall be eſteemed as having done it to myſelf; and not to me only; for this is the ſame thing as doing it to my heavenly Father, who ſent me, and is one with me.

38 And John anſwered him, ſaying, Maſter, we ſaw one caſting out devils in thy name, and he followeth not us: and we forbade him, becauſe he followeth not us.

38 This diſcourſe ſo affected the apoſtle *John*, that, reflecting on a late inſtance of his own and his brethrens behaviour, he wanted to know whether it were conſiſtent with that meek and humble ſpirit which his Lord had been recommending; and therefore ſaid to him, Maſter, we one day ſaw a man making uſe of thy name to caſt out devils, though he was neither one of the twelve, nor of the ſeventy, to whom thou gaveſt authority to preach and work miracles, nor had ever joined our company, and attended on thee as one of thy profeſſed diſciples†; and therefore we charged him never to do ſo any more, leſt thy honour ſhould ſuffer by peoples taking upon them to act in thy name, without a commiſſion from thee.

39 But Jeſus ſaid, Forbid him not: for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me.

39 But our Lord replied, It was wrong in you to go about to prevent or diſcourage him: For it can hardly be thought that any one, who has ſo much faith in me as to make uſe of my name, and that againſt Satan, and is ſo far owned as to be enabled to perform ſuch a miraculous work, can readily ſay any thing diſhonourable of that very name by which he performed it.

40 For he that is not againſt us, is on our part.

40 For if any man be not an enemy, carrying on a contrary deſign to that which we are purſuing, it is to be preſumed that he is a friend; and he ought not to be diſcountenanced, but encouraged, even in the ſmalleſt and moſt diſtant expreſſions of his friendſhip and reſpect.

41 For whoſoever ſhall give you a cup of water to drink in my name, becauſe ye belong to Chriſt, verily I ſay unto you, He ſhall not loſe his reward.

41 For whoever, from an heart well affected toward me, ſhall perform the leaſt offices of kindneſs to any of you, my friends and ſervants, for my name's ſake, becauſe ye are my diſciples, and are engaged in my ſervice, even though it were but giving you ſo inconſiderable a refreſhment as a cup of cold water; I ſolemnly aſſure you, it ſhall be graciouſly accepted, and ſhall have its reward.

42 And,

NOTE.

† It is not unlikely but that this was one of *John the Baptiſt*'s diſciples, who believed in Chriſt, though he did not aſſociate with our Lord's diſciples in their attendances on him.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him, that a millstone were hanged about his neck, and he were cast into the sea.

42 And, on the other hand, I declare, with respect to others as well as you, that whosoever shall discourage, grieve, or hinder any, though it were but the weakest and meanest believer in me, or servant of mine, it would have been much rather to be chosen, that he should have been cut off by a death as sudden and violent, as if, with a great stone fastened to his neck, he had been thrown into the sea, than that he should have been guilty of so injurious a crime, which draws after it a much heavier punishment.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.

44 Where their worm dieth not, and the fire is not quenched.

43, 44 And if any corruption in either of your hearts, or any temptation, or allurement of this world, should arise to prevent your compliance with this or any other duty, though that obstacle should be as dear to you as a right hand, and parting with it should be as painful as cutting off that member of the body; yet it is much more desirable to undergo this self-mortification, in order to your inheriting everlasting life, than to retain all the friends and comforts of this world, till you go into a state of endless and insupportable torment, which, for its perpetual restlessness and exquisite torture, is, like a worm, ever gnawing the tenderest vitals, and never dying, or ceasing to corrode them; and like the constant burning of a man's flesh, with a fierce fire that never will be extinguished.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

45, 46 And, to illustrate this matter, by your value for another member of the body, if any corruptions of the heart, or temptations of life, that would turn you aside from the way of duty, be thought as dear and advantageous to you as the legs you walk upon; it is much more for your interest, safety, and comfort, to submit to such severe acts of self-denial, as are like cutting off one of these, that you may not be hindered in your way to everlasting perfection and blessedness, than to favour and indulge those darling enticements here, till they bring you to all the terrors and anguish of an everlasting hell, where a guilty conscience will be continually teazing, gnawing, and tearing the wounded soul with stinging remorse; and God's fiery indignation will flame out upon it, with almighty force, and unappeasable fury, for ever.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having

47, 48 Yea, to add one illustration more, If any inordinate affections, and intemperate appetites within, or any friends, possessions, or pleasures of this world without, have such an ascendency over you, that it is like plucking out one of your eyes to part with them; it is nevertheless a much wiser and better choice to give up these for the spiritual bless-

ving two eyes to be cast into hell-fire:

47 Where their worm dieth not, and the fire is not quenched.

48 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

sings of grace and glory, that are to be enjoyed in the gospel-kingdom, which begins on earth, and is perfected in heaven, than to have your fill of those carnal and sensual things, and go to hell with them, where, instead of finding any relief from them, they will ever turn upon you, in your remembrance of them, with agonizing twitches, like the riggling and biting of a living worm upon the sorest wound, and will pierce and torture you like the hottest flame, without cessation, abatement or end.

49 For, as every burnt-offering under the law was salted with salt †, in order to its being consumed with the fire of the altar, which never went out; so every one, who has fitted himself for destruction, by indulging his irregular appetites, yielding to temptation, and apostatizing from me, and from my truths and ways, shall fall a sacrifice to vindictive justice, to be destroyed by the everlasting fire of God's unquenchable wrath, which will consume all his happiness, whilst it preserves him from a cessation of being: And, on the other hand, every one who goes into acts of self-denial, and freely offers himself, as a living sacrifice, to God, devoted to his service, shall be seasoned with grace, which, like salt, will make him savoury, and preserve him from destruction for ever.

50 Our Lord having on this occasion mentioned salt, improved the metaphor to further instruction, saying, As salt is good for preserving meats from putrefaction, and making them savoury: So it is good that ye, my disciples and servants, be seasoned with gospel-truth and grace, for the purifying of your hearts and lives, and the reforming of others, and for spreading the savour of my knowledge in your own souls, and wherever ye go! But as salt, if it loses its saltness, is fit for nothing, but is cast away, as irrecoverable to any good use: So if ye, whose hearts ought to be purified by faith, and filled with a divine savour, and who, like salt, ought to be instrumental in purifying and savouring others; if ye, I say, should prove to be destitute of evangelical truth and grace, what can ye be fit for but to be utterly destroyed? See to it therefore, that my doctrine, in its truth and power, abide with you; and

NOTE.

† As the sacrifices were salted with salt, both as a preparation for their being consumed by fire on the altar, and as an emblem of their purification from corruption, and of their savour and acceptableness to God; so it seems as if salting were here spoken of in this double view: accordingly, some are said to be salted with *fire*, to denote their destruction; and others are spoken of under the notion of a sacrifice salted with *salt*, to denote their acceptance and preservation, as I have considered it in the paraphrase.

and that ye ye be united in heart and design, without either envying or despising one another, to propagate my gospel in the world.

RECOLLECTIONS.

How glorious is our Lord Jesus Christ; and how delightful are the manifestations of his glory! Some believers see more of it, and are admitted to draw nearer to him, than others; and they cannot but say, at such seasons, It is good for us to be here. But none of them must expect to be always favoured with such delights, till they get to heaven; in the mean while, let us hear him whom the Father owns for his beloved Son.—When Christ withdraws, we are troubled and dejected, and utterly insufficient for a due performance of any service; but his returns bring light, and strength, and joy. And oh how much do we lose, and what advantage does the devil get against us, from the weakness of our faith! Was this more in exercise, we should receive greater riches of mercy, and should be able to do all things through Christ's strengthenings. Wherever Satan has got possession, he will keep it as long as he can; and the sooner he gets it in the days of youth, the more loth he is to quit it, and the harder it goes with us at his parting: However, Christ, as sovereign Lord of all, can command him out at pleasure; and if he orders him to depart, and return no more, he must obey. But after Jesus has wrought salvation for us, he observes all our secret thoughts and actions, our remaining unbelief and uncharitableness, pride and vanity, and our disputes by the way; he resists the proud, but gives grace to the humble; and the favour we shew to such for his sake, whether they follow with us or not, is graciously looked upon as done to himself, and shall not lose its reward. How careful should we be to guard against a selfish party-spirit, to lay no obstructions or discouragements in the way of the meanest of Christ's disciples and servants, to avoid all occasions of sin, to be found in God's statutes, and to have our hearts seasoned with grace, and our lives well ordered, as becomes the gospel! And how much better is it to go with self-denials to heaven, than to go with self-indulgences to hell; into one of which states each of us, in a little while, must enter, and there abide, in all possible happiness, or misery, for ever.

CHAP. X.

Christ's discourse about divorces, 1,—12. *He blesses young children and reproves those that would have prevented their being brought to him*, 13,—16. *Discourses with a rich young man about the way of obtaining eternal life*, 17,—22. *Cautions his disciples against the temptation of riches*, 23,—27. *Shews them the advantage of sufferings for the gospel's sake*, 28,—31. *Foretels his own death and resurrection*, 32,—34. *Reproves* James *and* John *for their ambition*, 35,—45. *And cures blind* Bartimeus, 46,—52.

TEXT.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he

PARAPHRASE.

OUR Lord, after the foregoing discourses, removed from *Galilee*, and travelled, his apostles attending him, into *Judea*, through that part of the country which lay near the borders of *Jordan*, on the other side of that river; where, upon his arrival, crowds of people flocked about him again: And, according to custom, he set about doing them good,

he taught them again.

not only by his merciful miracles, but likewise by preaching the gospel of his kingdom.

2 And the Pharisees came to him and asked him, Is it lawful for a man to put away his wife? tempting him.

2 And here the Pharisees, as usual, coming to ensnare him, asked, Whether it were lawful for a man to divorce his wife or not? thinking with themselves, that if he should declare against it, they might charge him with contradicting *Moses*, who, in some cases, allowed of it; and if he should justify it, they might expose him for inconsistency with what he himself had taught some time before, (*Mat.* v. 32.) and for encouraging the licentious practice of that age, in which men put away their wives for every humour, on the most frivolous pretences imaginable.

3 And he answered, and said unto them, What did Moses command you?

3 But (δὲ) as he knew their invidious and captious design, he wisely turned the question upon them, saying, What doctrine did *Moses* deliver in the law, relating to this point?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

4 The Pharisees replied, That *Moses*, in several cases, left men at liberty to discharge themselves of their wives, and to marry others, provided they did but give the former a certificate of the divorce.

5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.

5 Our Lord answered, Whatsoever permission *Moses* granted, it was not by way of injunction, but only of condescension and compassion, to prevent greater evils, which, otherwise, would have been produced by the obstinacy of your tempers, and by your cruel usage of wives that do not suit your own fancies.

6 But from the beginning of the creation, God made them male and female.

6 But in the first institution of marriage, immediately upon the creation of man, things were put upon a quite different foot; God then creating but one male and one female, and joining them together, as husband and wife, by such bonds of nature and affection as could not take place between either of them and any other man or woman that might afterwards be in the world.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

7, 8 Accordingly, in settling the law of marriage for their posterity, (*Gen.* ii. 24.) God declared that, for the sake of this relation, a man shall quit the most endearing engagements he before was under to his other kindred, even to the nearest of them, such as father and mother, that he may come under the strictest ties to his wife, as nearer and dearer to him than any of them; and further added, that both these shall be so inseparably united together, as to be counted but one body, which *Adam*'s and *Eve*'s really were, before the substance of her flesh was formed out of his.

9 What therefore God hath joined together, let not

9 As therefore God, by his primitive ordinance, has joined together only one man and one woman, to be husband and wife, in the ordinary course of things,

not man put asunder.

things, for their lives; let no man pretend, on slight or trivial occasions, to make a separation between them; or imagine *Moses*'s permission, or rather connivence, in certain circumstances, under the legal dispensation, is to be pleaded for any divorce, without important reasons for it, in the times of reformation that are now coming on.

10 And in the house his disciples asked him again of the same matter.

10 After this discourse with the *Pharisees*, which silenced them, and defeated all their hopes of getting any advantage against Christ; when he and his apostles were got together alone in an house, they desired him to explain this point still further to them.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

11 Whereupon he told them, That the true state of the case, as he had declared to the *Pharisees*, (*Mat.* xix. 9.) and had formerly said to themselves, (*Mat.* v. 32.) was in short this, That unless the man or woman had been guilty of criminal conversation with another person, which was, in its own nature, inconsistent with, and a dissolution of, the matrimonial bond; whatsoever husband should divorce his wife for any other cause, and marry another woman during her life, he would, in God's account, be an adulterer, to the injury of his divorced wife.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

12 And whatsoever wife should quit her conjugal relation to her husband for any other cause, and, during his life, should marry another man, she would, in God's account, be guilty of the sin of adultery, to the injury of her forsaken husband.

13 And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

13 About this time some persons, who believed in our Lord Jesus †, presented their young children to him, desiring that he would lay his hands upon them, and bless them; at which the apostles opposed those that brought them, lest it should prove an occasion of too much trouble to their Lord, and of diverting him from his other work, by encouraging multitudes to crowd infants upon him.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid

14 But when Christ observed this repulse, he was so far from countenancing the apostles in it, that he discovered a holy resentment, and sharply reproved them for it, saying, Let the tender babes have free access to me, and by no means do any thing to prevent them; for the members of the gospel-kingdom,

NOTE.

† That these persons believed in Christ, appears from the end for which they brought their children to him: Which was, not that he might cure them of any corporal disease; (for there is no hint of their having any: and if they had, the disciples would not have gone about to prevent them, any more than older people;) but it was, that he might bless them with the blessings of his kingdom. (ver. 16.) And his *touching* them is an expression of the same import with his *laying his hands* upon them, as it is often used in the evangelists, and is particularly to be understood in this very case, ver. 16. and *Mat.* xix. 13, 14, 15. See the paraphrase and note there.

bid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do, that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good, but one, *that is* God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

dom, which I am come to set up in the world, consist of such as these, as well as of grown persons, who, in temper and disposition, are like these.

15 As to grown persons, I assuredly tell you, who, by your behaviour on this occasion, plainly need the admonition, Whoever he be, that does not embrace the gospel of the kingdom, with humility and meekness, free from prevailing hypocrisy, wrath and malice, pride and ambition, in resemblance of the temper of a little child, shall never be partaker of its great and glorious blessings.

16 And then, to shew that children themselves were likewise admitted to share in these privileges, he, taking the infants into his arms, affectionately embraced them, and, laying his hands upon them, authoritatively pronounced them blessed.

17 When Jesus went from this place, and was on the road to *Jerusalem*, (ver. 32.) a certain young gentleman, of considerable figure and authority among the *Jews*, (Mat. xix. 22. and Luke xviii. 18.) came with all speed and earnestness to him, and, falling down on his knees, saluted him with great respect, under the most honourable title that used to be given to their rabbies, saying, (see the note on *Luke* xviii.) Good Master, I believe that you are some extraordinary prophet, and can direct me in the most important of all concerns; and therefore I beg that you would tell me what is necessary for me to do, in order to my obtaining a right to everlasting life.

18 Our Lord replied, What means your calling me, by way of eminence, *good*, since you do not take me to be any thing more than a man? This title is too high and flattering to be applied so emphatically to any rabbi, or mere creature; for there is none absolutely and perfectly good, but God himself, who is the Author of every kind of goodness.

19 But, as to your important question, The only way for obtaining a right to eternal life, by your own doings, is perfectly to obey all the commands of God, which, you know, are written in his law, and, with respect to duties of the second table, are such as these, *viz.* Thou shalt neither be guilty of adultery, or any uncleanness in heart or life; nor of murder, nor any tendencies toward it; nor of theft or cheating; nor of lying or false accusing; nor of over-reaching, or any way depriving another of his right; and thou shalt behave with all decency, obedience, and reverence, toward your parents, and toward all such as God has placed in supe-

ſuperior ranks, and given authority over you. (See the note on *Luke* xviii. 20.)

20 And he anſwered, and ſaid unto him, Maſter, all theſe have I obſerved from my youth.

20 The young man, ſuppoſing himſelf to have been guilty of no defect in any of theſe articles, according to his lax acceptation of their meaning, replied, Sir, I am confident that my obedience, in all theſe points, has been very exact, from my infancy to this very day; and I am ready to do any thing elſe that you can mention, if it be further neceſſary to ſecure my title to eternal happineſs.

21 Then Jeſus beholding him, loved him, and ſaid unto him, One thing thou lackeſt: go thy way, ſell whatſoever, thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven; and come, take up the croſs, and follow me.

21 Then Jeſus, looking earneſtly upon him, was pleaſed with the virtuous diſpoſitions that appeared in him; and yet, to ſhew him his ignorance, ſelf-conceit, and vain confidence, told him, that much more, than he imagined, was contained in the requirements of the law. If, ſays he, you would indeed come up to its high demands, I will propoſe one thing for your trial, which you have not yet done: Go, and ſell your whole eſtate, and diſtribute it to the poor; and, in caſe you yield a willing obedience only to this one demand, I aſſure you of much better treaſure in heaven, than all your poſſeſſions on earth: when you have done this, come again to me, and follow my doctrine and example in your faith and obedience, freely ſubmitting to whatſoever hardſhips or ſufferings may befal you, in theſe evil days, for my ſake; and I will effectually bring you to eternal life. (See the note on *Mat.* xix. 17.)

22 And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.

22 But (ℵ) when the young man heard what acts of ſelf-denial Chriſt called him to, he was ſorely diſappointed, and turned away from this good Maſter, with a ſorrowful heart; for he had a very plentiful eſtate, and could on no account whatſoever think of parting with it, even though he ſhould loſe heaven itſelf by keeping it.

23 And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God!

23 Hereupon Jeſus, caſting his eyes upon his diſciples, like one who would obſerve how they were affected with this diſcourſe, and with its event as to this young man, took occaſion to caution them againſt ambitious deſires after the riches of this world, and againſt their fooliſh expectations of temporal proſperity under him, ſaying, How great are the temptations and dangers of the rich! and how extremely difficult is it for them to be ſo far weaned from the allurements of this world, as to ſeek and prefer the glorious bleſſings of my kingdom before them, and to be ready, when called to it, to reſign their earthly enjoyments for me and heaven!

24 And the diſciples

24 The apoſtles, hearing him uſe ſuch a pathetic,

ciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

tic, earnest exclamation, were exceedingly amazed; they rather imagining that riches were tokens of God's favour, and were among the benefits of the Messiah's kingdom. But, to set them right in their thoughts about these things, he further said, My dear children, who indeed shew yourselves to be but children in understanding, do not mistake me: My words are not to be understood of a bare possession, much less of a regular enjoyment and use of riches, but of an inordinate disposition of mens hearts toward them, whereby they place their chief happiness in them. How exceeding hard is it for persons of this character to obtain such a humble and self-denying, holy and heavenly temper of spirit, as is necessary for the subjects of my kingdom!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 This is so very difficult, that, in a proverbial way, it may said, So bulky a creature as a camel may sooner thrust through so small a passage as the eye of a needle, than a rich man, who places his confidence in his riches, can, with all the evil affections of his heart toward this world, get through the strait gate, and narrow way that leads to everlasting life. (See the note on *Mat.* xix. 24.)

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

26 At this the apostles were still more abundantly astonished than before, supposing that their Lord hereby made it an absolute impossibility for such a man ever to be saved, and saying one to another, At this rate, who that is rich, or that even desires to be so, as mankind generally do, can ever attain salvation?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

27 But Jesus looking upon them with pity for the anxiety of mind which he saw they were in, said, This is indeed utterly impossible to every man by any power of his own; but is not so to the mercy and power of God, with whom nothing is too hard to do: He can make an effectual change upon the heart by regenerating grace, and enable it freely to surrender up all the affluence of this world, and every thing that is dearest to it here, when they stand in competition with me, and the blessings of my kingdom, and when he demands a resignation of them for his glory.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

28 Then *Peter*, recovering from his surprise, as if none could be saved, was ready to run into the contrary extreme, as if he and his brethren had done enough to secure their salvation, saying, Lord, behold how thoroughly we have complied with all this! Though we had no great possessions in the world; yet we have freely given up our all, such

as

as it was, to be thy disciples and servants, and to adhere to thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

29 Jesus replied, I assuredly tell you, that what ye have lost for me is not worth mentioning, in comparison with what ye shall gain by me: For no one, upon the whole, shall be a loser, who, from a principle of faith and love, is willing to quit his house and home, and nearest relations, such as brethren or sisters, a father or mother, a wife or children, or contentedly suffers his estate, be it more or less, to be taken from him, rather than not be faithful in his profession of my name and gospel.

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come, eternal life.

30 But, amidst all his losses and persecutions, he shall have habitations, friends, and possessions, with such satisfaction, and inward peace and joy, by the favour of God's providence, and the gracious influences and comforts of his Spirit, as will be an hundred times better for him, even in this world, than every thing that he parted with for them; and all shall be crowned with an eternal life of glory and blessedness in the world to come.

31 But many *that are* first, shall be last; and the last, first.

31 Nevertheless, to shew the freeness and sovereignty of divine grace in all this, many who, like the *Jews*, are first called, and stand nearest, in their own and others opinion, to the kingdom of heaven, shall be last in my account, and in their entrance into it; and, on the other hand, many who, like the *Gentiles*, will be last called, and are thought, by themselves and others, to be furthest off from this kingdom, shall be first in my esteem, and in their admissions to it. (See the note on *Mat.* xix. 30.)

32 And they were in the way going up to Jerusalem: and Jesus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him.

32 Whilst our Lord was thus instructing his apostles, they were in the road to *Jerusalem*, he leading the way, and going before them: And, when they observed with what resolution he hastened thither, they were perfectly astonished, considering what he himself had suggested, and they had seen of his enemies designs against him; and, while they followed him, it was with heavy hearts, under fearful apprehensions of the great danger which they were all likely to be exposed to there: And as he knew their thoughts, so the better to fore-arm them against being dismayed at what would befal him, he again, ordering the twelve apostles to come up to him, told them plainly of the terrible distresses that he must undergo.

33 *Saying*, Behold, we go up to Jerusalem; and the

33 Observe, says he, my words, We are now on our journey to *Jerusalem;* and the time draws very nigh, in which the things I have often mentioned before will be accomplished. Soon after I, the

the Son of man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

the Messiah, get thither, I shall be betrayed into the hands of the great council, consisting mostly of the chief priests and *Jewish* doctors: And such is their enmity against me, that they will certainly censure me as an impostor, who deserves to die; and will accuse and deliver me over as a capital offender, to the *Roman* governor and his soldiers, for judgment and execution.

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

34 And these soldiers will abuse me with all manner of indignity, cruelty, and contempt; they will deride and insult me, scourge and buffet me, (see the note on *Mat.* xxvii. 26.) and shamefully spit upon me, and, at length, will put me to a barbarous and ignominious death; after which, I shall surely rise again on the third day.

35 And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

35 Hereupon, though the disciples knew not what to make of these repeated and express declarations of his sufferings and death, and of the resurrection which should follow; yet, having some confused and general notions, that, after his going through some further troubles, he would raise up a kingdom of external pomp and grandeur with a high hand, which should be like a resurrection from the dead, *James* and *John*, the two sons of *Zebedee*, came to him with their mother, (*Mat.* xx. 20.) and, making use of her interest in him, begged that he would grant them a favour, which they had to ask him.

36 And he said unto them, What would ye that I should do for you?

36 Then Jesus ordered them to open their minds to him, saying, What would you have me to do for you? Let me hear it, that I may tell you whether your request shall be granted or not.

37 They said unto him, Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

37 They answered, It is that thou wouldst please to give us the honour and dignity of being placed next to thyself, one of us at thy right hand, and the other at thy left, when thou shalt set up that glorious kingdom in the world, which we apprehend will soon appear.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

38 But Jesus replied, Alas for your pride and ignorance, and carnal notions about the nature of my office and kingdom! Ye aim at temporal preferments, little thinking that they do not lie within the compass of my design; and ye ask for honours in my presence, not knowing that the way for obtaining them, lies through great hardships and sufferings, or what it would cost you to come at them: Let me ask you, Do ye think that ye are able to pledge me in the bitter cup of sorrows which I must drink, or to bear the baptism of sufferings which I must pass under?

39 And they said

39 And they, without any manner of hesitancy, or

said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal, shall ye be baptized:

or due sense of their own weakness, and need of divine grace, answered, Yes, we can bear or suffer the worst of injuries and indignities with thee. Well, said our Lord †, ye shall indeed have enough of these, after my example: Waters of a full cup shall be wrung out to you; and, as ye will therein suffer, ye shall hereafter be glorified with me.

40 But to sit on my right hand, and on my left hand, is not mine to give; but *it shall be given* to them for whom it is prepared.

40 But as to an advancement to the very highest seats of glory, and nearest to my person, at my right and left hand; this is an honour which depends upon ancient settlements between the Father and me; and therefore is not mine to dispose of to any, (αλλ' οις ητοιμασται) but to those for whom it is prepared in his eternal counsels and decrees. (See the note on *Mat.* xx. 23.)

41 And when the ten heard *it*, they began to be much displeased with James and John.

41 Now when the other ten apostles understood what petition *James* and *John* had presented, they began to stomach it, (ηρξαντο αγανακτειν) that these two brethren should go about to supplant the rest by an attempt to get the pre-eminence, which every one of them was ambitious of obtaining, and hoped to get for himself.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

42 But, to repress this envious and aspiring temper in them all, Jesus, calling them to him, said, Ye are acted by the very same spirit, and are taking just such measures as ambitious persons go into, in seeking after the powers and preferments of this world: Ye know indeed that, in the several nations of the *Gentiles*, there is a mighty strife for dominion and authority, and they are counted the greatest men who get the government into their hands, and tyrannize over others by absolute will and pleasure.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

43 But ye have a very wrong notion of the nature of my kingdom, if ye imagine that its honours are to be pursued and managed after this rate. No, no: Whoever he be among you that desires to be truly great and honourable under me, the only way of his rising, is to be meek and humble, and to act the part of a servant, rather than of a lord or master, in his way of doing all the good he can to others.

44 And whosoever of you will be the chiefest, shall be servant of all.

44 And whoever among you would excel all the rest, and shine with the highest lustre, must be more eminent than his brethren, for condescension, humility, and works of labour and love; and must

NOTE.

† The apostle *James* suffered martyrdom under *Herod*, Acts xii. 2.; and the apostle *John* met with various persecutions, and was banished to the isle of *Patmos*, for the sake of Christ, *Rev.* i. 9. But, as is generally believed, he only, of all the apostles, escaped a violent death; and therefore I have limited this baptism to sufferings short of proper martyrdom. *Vid. Euseb.* Eccles. Hist. *l.* iii. cap. 1. And 31. *Et, si non martæ fidei*, Doroth. *de vit. & mort. Apostol.*

be willing to ſtoop to the meaneſt ſervices, for the benefit of all that he has to do with.

45 For even the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

45 For even I the Meſſiah myſelf, who am indeed your Lord and Maſter, did not come into the world to ſet up for ſtate and grandeur, or to behave in an aſſuming manner toward others; but my great deſign and buſineſs here is, to act the part of my Father's ſervant, to go about doing good to the ſouls and bodies of men whilſt I live, and at laſt to give up my life itſelf, (λυτρον αντι πολλων) as a price of redemption for great multitudes, that I, dying in their room and ſtead, may ſatisfy God's law and juſtice on their behalf, and ſet them free from the dreadful ſlavery to which their ſins had brought and expoſed them: This is the way in which I am to riſe to my throne of glory; and, if ye would follow me thither, ye muſt learn of me, who am meek and lowly in heart, and walk ſo as I ſhall have left you an example.

46 And they came to Jericho: and as he went out of Jericho with his diſciples, and a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the highway-ſide, begging.

46 Soon after this, our bleſſed Lord arrived with his diſciples at *Jericho*, ſtill purſuing his journey toward *Jeruſalem*; and upon his departure from that town, together with his apoſtles, and a great multitude of people who followed him from thence, he came to a place where a noted blind beggar, viz. *Bartimeus* (which, in the *Syriac* language, ſignifies the ſon of *Timeus*) was ſitting on one ſide of the road, to aſk the alms of travellers who came that way. (See the note on *Luke* xviii. 3. 5.)

47 And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, thou ſon of David, have mercy on me.

47 This man, hearing the noiſe of a great company near him, inquired what might be the occaſion of that extraordinary concourſe; and upon the people's telling him that the famous Prophet called *Jeſus* of *Nazareth* was juſt then paſſing by, he immediately cried out aloud, with great earneſtneſs, ſaying, Lord Jeſus, thou promiſed Meſſiah of the houſe of *David*, I have heard of thy fame, and believe in the greatneſs of thy power and mercy; oh that thou wouldeſt commiſerate my deplorable caſe!

48 And many charged him that he ſhould hold his peace: but he cried the more a great deal, Thou ſon of David, have mercy on me.

48 And yet ſuch was the unnatural hard-heartedneſs of ſeveral in the company, that they were angry, and huffed him for making ſuch a clamour, and did all they could to ſilence him: But the more they offered to reſtrain him, the more he raiſed his voice and importunity, ſaying, Oh thou Saviour of *Iſrael*, who art ſprung from our father *David*'s loins, I beſeech thee caſt an eye of pity upon me!

49 And Jeſus ſtood ſtill, and commanded him to be called. And they call the blind man,

49 Then Jeſus, making a full ſtop, ordered ſome of the company to lead this blind man to him: And they immediately went and ſpoke to him, ſaying, Come along with us, get up, and be of good cou-

man, ſaying unto him, Be of good comfort, riſe; he calleth thee.

courage; you need not fear finding favour, Jeſus himſelf calls for you to come to him.

50 And he, caſting away his garment, roſe, and came to Jeſus.

50 Hereupon the blind man ſprung up in an ecſtaſy; and, for the greater ſpeed and decency, throwing off an old upper covering in which he ſat to ſkreen himſelf from the inconveniences of the weather, haſtened away to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

51 And the bleſſed Saviour, to encourage and try him, ſaid, What is it you thus earneſtly call upon me for? Is it for an alms, or for a cure? The blind man anſwered, Lord, my humble requeſt is, for what none of this great company can do beſides thee, that thou wouldſt pleaſe to ſhew the greatneſs of thy power and compaſſion in reſtoring my ſight, and thereby enabling me to ſee thee in the light of this world, and get my bread in an induſtrious way, without being always obliged to go a-begging.

52 And Jeſus ſaid unto him, Go thy way; thy faith hath made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

52 Then Jeſus, taking pity upon him, ſaid, Be of good comfort, and depart in peace; thy faith is anſwered, and thy requeſt is granted; be it unto thee according to thy dependence upon me for this cure: And, at that very inſtant, his eye-ſight was perfectly recovered; and he, full of joy and praiſe, joined the company, and went along with them after Jeſus in his way toward *Jeruſalem*.

RECOLLECTIONS.

What a bright example of unwearied labour and patience, of wiſdom, caution, and humbleneſs of mind; of condeſcenſion, tenderneſs, and compaſſion to the miſerable, has our bleſſed Lord ſet before us! and what an excellent diſpenſation of purity, light, and grace, do we live under in goſpel-days! The law of marriage is reſtored to its primitive inſtitution, and ſettled, by the word of God, on ſuch a foundation, as is admirably ſuited to prevent confuſion in families, and to engage conjugal faithfulneſs and affection: The covenant privileges of the children of believers are eſtabliſhed with advantage; Chriſt owns and favours them, and makes them emblems of ſuch diſciples as may expect the bleſſings of his kingdom, which are all ſpiritual, holy, and heavenly, incomparably better than the riches and honours of this world. Suffering and ſelf-denial, with faith and patience, is the way to glory; but whatſoever we may loſe, or undergo, for Chriſt, and in love to him, we ſhall never loſe by him; he that willingly bears the croſs here, ſhall wear the crown for ever. May we believe in a ſuffering, as well as riſen Saviour! and did we but realize, by faith, his death and reſurrection for us, we ſhould think nothing too much to endure for him: But ſelf-confidence, ambition, and a worldly ſpirit, are the bane of religion and happineſs; the more they are tried, the more they are found to be ſo; and nothing but the mighty power of God can effectually preſerve or recover us from them. But oh how apt are the remainders of theſe iniquities to work even in the hearts of Chriſt's own diſciples, and to offend him; though humility is itſelf our honour, and the firſt ſtep to further advancement in his kingdom of grace and glory! This will keep us from deſpiſing any of our brethren, or deſiring to prefer ourſelves to them, or to exerciſe dominion over their faith; and this will diſpoſe us to imitate our bleſſed Lord, in bearing with the infirmities, the ignorance, and the frowardneſs, of all that we have to do with, and in ſhewing compaſſion to the poor, and blind, and miſerable. And as wants and diſtreſſes, of one kind

kind or other, will attend every one of us while we are here, we, like blind *Bartimeus*, ſhould make them all known to the Lord, and cry mightily to him for his ſeaſonable help, believing that he is able and willing to ſuccour, ſupply, and ſave us: And when he takes pity upon us, it becomes us to follow him.

CHAP. XI.

Chriſt rides in triumph to Jeruſalem, 1,—11. *Curſes the barren fig-tree*, 12,—14. *Turns the traders out of the temple*, 15,—18. *Exhorts to faith, and a forgiving temper, as neceſſary to acceptable prayer*, 19,—26. *And ſilences the* Jews *by a queſtion about* John's *baptiſm*, 27,—33.

TEXT.

AND when they came nigh to Jeruſalem, unto Bethphage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples,

2 And ſaith unto them, Go your way into the village over againſt you; and as ſoon as ye be entered into it, ye ſhall find a colt tied, whereon never man ſat: looſe him, and bring *him*.

3 And if any man ſay unto you, Why do ye this? ſay ye, that the Lord hath need of him; and ſtraightway he will ſend him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they looſe him.

5 And certain of them that ſtood there, ſaid unto them, What do ye looſing the colt?

PARAPHRASE.

NOW when Jeſus, attended with his apoſtles, approached *Jeruſalem*, and came to a place at the foot of mount *Olivet*, not far from the villages of *Bethphage* and *Bethany*; he, knowing that the appointed time for his laſt ſufferings was juſt at hand, and deſigning to make a public entry into the city, ordered two of his diſciples to go from this place, into one of thoſe villages, which lay oppoſite to them; and told them, that, upon their entrance into it, they would certainly meet with a young aſs, which never had been backed, ſtanding tied in the ſtreet; and bade them untie it, and bring it away to him. (See the note on *Mat.* xxi. 7.)

3 And, ſaid, he if any man ſhould obſerve you, and aſk what ye mean by leading away the aſs's colt, tell him, that the Lord of all, the great Proprietor of heaven and earth, has a preſent occaſion, in his ſtate of humiliation, to make uſe of it; and, immediately upon your ſaying this, his heart ſhall be over-ruled to grant free leave for your bringing it to me.

4 Accordingly, the two diſciples readily went into the village, in obedience to their Lord's command, without objecting or diſputing againſt it, or doubting whether the event would anſwer his prediction; and, finding a young aſs, juſt as he had told them, tied by a door, at the corner of a ſtreet, they immediately went to looſe him, that they might lead him away.

5 And its owners (*Luke* xix. 33.) ſtanding by, and taking notice that two ſtrangers were untying, and about to lead away the colt, aſked them, What authority they had to meddle with another perſon's property?

6 The

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord.

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing

6 The apostles replied, as Jesus had ordered them, That the great Lord of heaven and earth wanted to make use of it for a special purpose; and, upon hearing this, they said no more, but let the apostles lead it away without any further opposition.

7 Then they brought the young ass to the place where Jesus waited for it; and, to shew their respect to him, spread their clothes upon its back, and mounted him upon it, that he might ride to *Jerusalem* in a manner answerable to ancient prophecies of the Messiah. (*Isa* lxii. 11. and *Zech.* ix. 9. See the note on *Mat.* xxi 4, 5.)

8 And as he rode amidst a great crowd of attendants, many of them, to signify their joy, and the honour they desired to pay him, spread their clothes in the road, instead of tapestry, for him to ride over, (see the note on *Mat.* xxi. 8.) thereby representing the triumphal entry of a king; whilst others, to express the gladness of their hearts, as at the feast of tabernacles, cut off boughs from the trees, and strewed them in the road to adorn it.

9 And all this numerous retinue, both before and after him, made the air ring with loud acclamations, saying, May all prosperity attend the long expected Messiah, who comes from God to bring salvation to *Israel!*

10 May the throne of *David*, our father, be exalted, and flourish, and abide for ever, under the reign of this his Son, who is come with authority from our God! Save now, we beseech thee, O Lord! We offer thee our loftiest praises! Let the angels join our song! and let God himself pour down all blessings from on high upon Messiah, our King, upon his kingdom, and upon us! (See the notes on *Mat.* xxi. 9.)

11 In this manner Jesus made his public entry into *Jerusalem;* and, to shew that he did not aim at a temporal, but spiritual rule and government, he went, not to the court, but to the temple, to preach and set things to rights there: And, having taken an exact notice of the state of its affairs, he, in the evening, retired with the twelve apostles to *Bethany*, near two miles from the city.

12 And, in the morning of the next day, as he was going back with them to *Jerusalem*, he found himself to be hungry.

13 And, casting his eye upon a fig-tree, at some distance, which, by its leaves, was promising for fruit, he went up to it, like a stranger, to see whether there were any thing upon it, for him to eat: But, when he came to examine it, he found only leaves;

thing but leaves; for the time of figs was not *yet*.

leaves; for it was not a time of figs with that tree †, it having failed of bearing that year.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

14 Jesus therefore took occasion from thence to give his disciples an emblem of the destruction of the *Jewish* nation, and of all hypocritical professors, for their unfruitfulness, under the means of grace, notwithstanding their high pretences to religion, saying to this flourishing, but barren fig-tree, Let no more fruit ever grow upon thee, from this time forward; as thou art a faulty and deceitful tree, unprofitable and blasted thou shalt be for ever. And, as he spoke to it, after this manner, in the hearing of his apostles, they observed the curse which he pronounced upon it.

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

15 Then they proceeded in their way to *Jerusalem*: And, upon their arrival thither, Jesus repaired directly to the temple; and, going into the court of the *Gentiles*, where proselytes used to meet for worship, he found several sorts of trades carrying on there. Then, being filled with holy indignation at the avarice of the priests, who had brought the market thither for their own profit, and at the horrible profanation of that sacred place, which, by God's own appointment, was solemnly dedicated to his service; he, in an awful and authoritative way*, cleared the court of all the buyers and sellers, and threw down the tables of money-changers, and the seats of them that sat to sell doves, sheep and oxen, with other things, to those that came thither to offer sacrifices.

16 And would not suffer that any man should carry any vessel through the temple.

16 And that he might thoroughly reform all abuses of this kind, which had been introduced there, he proceeded to give charge, that no man should pervert the temple to secular uses, by carrying any goods or burdens, in a way of trade, through its courts.

17 And he taught, saying unto them,

17 And, to vindicate his conduct, he discoursed to the people on *Isa.* lvi. 6, 7. where God, speaking

NOTES.

† For another interpretation of these words, we may observe, that the word *yet* is not in the *Greek*, which only says ου γαρ ην καιρος συκων, *for it was not the time, or season of figs*: But as this may be meant of the time of gathering in of ripe figs, it may be understood that this season was not yet: And so, inclosing the immediately foregoing words in a parenthesis, it may refer to the former part of the sentence, and be considered as the reason of Christ's going to see whether there were any figs on this tree; for the time of ingathering the fruit, and clearing the trees of it, was not yet come.

* As this is related, *Matth.* xxi. 12, 13. among the transactions of the preceding day, and before he cursed the fig-tree; it is probable that some of the people, at the instigation of the priests, ventured to return to their traffic here, the next morning, which occasioned Christ's acting the same part over again. But as the evangelists did not always observe the exact order of time in their narratives when it was of no importance to the history; so, possibly, either *Matthew* or *Mark* did not tie himself down to it here.

them, Is it not written, My house shall be called of all nations, the house of prayer? but ye have made it a den of thieves.

ing *of the sons of the stranger that join themselves to the Lord*, says, *Them will I bring to my holy mountain, and make them joyful in my house of prayer; for my house shall be called an house of prayer to all nations.* Now, says our Lord, Does it not appear from what is here written, that the court of the *Gentile* proselytes, as well as the rest of the temple, is included in this house of God? But, instead of appropriating it to holy and religious uses, ye have turned it, not only into a place of common traffic, but even into a nest of thieves, who rob God of his honour, and carry on trades of oppression and fraud.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

18 The doctors and chief priests, having heard how he spake with authority, and condemned them, who hated to be reformed, and were afraid of his reputation's rising upon the ruins of their own, consulted by what means they might most artfully and effectually cut him off, without exposing themselves to popular odium and resentment: For they durst not venture to seize him by violence, lest it should raise a tumult, because they knew what an interest he had in the common people's affections, who were full of admiration at the majesty, authority, and excellence of his preaching.

19 And when even was come, he went out of the city.

19 But Jesus, knowing the malicious designs of his enemies against him, would trust himself among them only in the day-time; and therefore, as night came on, he again retired out of the city with his disciples to *Bethany*.

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

20 And, as they were returning back from thence to *Jerusalem* the following morning, the disciples observed that the fig-tree, which he, in their hearing, had cursed the day before, was entirely withered down to the root.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

21 Upon which, they immediately recollecting how green and flourishing it was when Christ so lately passed sentence against it, were much surprised; and *Peter*, as the mouth of the rest, spoke to him about it, saying, Master, we are amazed to see how soon thy words have taken effect: Look how the fig-tree, which thou cursedst but yesterday, is already quite withered and dead.

22 And Jesus answering, saith unto them, Have faith in God.

22 Jesus replied, Let this be an argument for your exercising (πίστιν Θεοῦ) the faith which God requires, works, and approves of, rather than for your wonder: See what he can do; and depend upon his almighty power for the performance of every thing that he encourages you to expect from him.

23 For verily I say

23 For I assuredly tell you, that how great soever any work may be, which ye shall attempt in my

say unto you, That Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand, praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority dost thou these thing? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will

name, agreeable to the will of God, even though it were as difficult and unlikely to be effected, as by a mere word of command to root up this mount of *Olives*, and throw it into the sea, it shall be as certainly accomplished as my word has been upon this fig-tree; provided ye have but an entire, humble, and unshaken trust in the divine power and promises, and have no unbelieving doubts about the performance of it.

24 Whatsoever therefore ye would ask of God at any time in prayer, which is fit for him to do, and ye have any warrant from his word to expect, I say unto you, Believe only, without doubting, that in his infinite wisdom, power, faithfulness, and goodness, he will fulfil your petitions, and it certainly shall be so.

25 And as your own acceptance with God is necessary to your requests being heard and answered, I further add, Whenever ye appear before him in prayer, see that ye be ready to forgive those who have offended you, as ever ye would hope for remission of sins from your heavenly Father, who will shew this mercy to such as are of a forgiving spirit toward their fellow-creatures. (*Matt.* vi. 14.)

26 But if ye cannot find in your hearts to pass by the offences of others against you, ye may depend upon it, that, under the predominancy of such an unsuitable and provoking temper of mind, so unlike to God, and so contrary to the nature and design of his compassion, he will not forgive your iniquities, or hear your prayers for any thing that ye ask of him.

27 Then our Lord and his apostles, going forward, entered again into *Jerusalem*: And, whilst he was walking in the temple, several of the chief priests, doctors of the law, and elders of the people, came about him, being vexed and filled with envy at his late public entry into the city, and at what he had done and said for rectifying the abuses of the sanctuary;

28 And hoping one way or other to get an advantage against him, they took upon them to call him to an account, and to ask him by what authority he pretended to talk and act at such a superior rate as he had done, especially for two or three days last past.

29 Jesus, knowing the evil design of their hearts in this demand, replied, I have likewise a question of great importance to put to you, the resolving of which will naturally make way for an answer to your own; and if ye will but be so free as to give me

your

will tell you by what authority I do these things.

your thoughts upon my query, then I will directly and plainly answer yours, that ye may know by what commission I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

30 The question I would propose is this: When *John the Baptist* appeared to preach the doctrine of repentance for the remission of sins, because the kingdom of heaven was at hand, and to make proselytes by baptism; did he do all this by commission from God, or by the authority of men? Pray let me hear your sense of this matter.

32 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

31 Hereupon they found themselves cramped, and were utterly at a loss what answer to make; for such sort of reasonings as these arose in their minds, and ran through their private debates between themselves, (πρὸς ἑαυτοὺς) If we should own that *John* did these things by divine commission, Jesus will reply upon us, Why then did ye not believe the testimony which he therein gave to me? and we shall be self-condemned, and exposed to contempt and reproach before all the multitude.

32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

32 But if, on the contrary, we should say, that all *John*'s preaching and baptizing were human inventions, without any authority from God; we have reason to fear that the common people will be so enraged, as even to stone us, or tear us to pieces: For they are all firm in the belief that *John* was really a prophet sent of God, and have a high veneration for his memory.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

33 And so, being apprehensive of dangerous consequences to themselves, which ever way they should answer; they, contrary to their own consciences, said to Christ, We cannot pretend to determine whether *John* had a commission from God or not: Upon which our Lord replied, I then do not think myself obliged to tell you by what commission I do and say the things that ye object against, since ye refuse to give your thoughts upon so plain a question, which, fairly answered, would have gone a good way to resolve your own to me.

RECOLLECTIONS.

What signal testimonies did Jesus give of his divine sovereignty and dominion, omniscience and omnipotence, as lord and governor of the spirits of men, and of all civil and religious concerns, even in his state of humiliation! How suitable was his meek and lowly triumph, to proclaim the humble and the glorious Saviour; and to shew that he has indeed a kingdom, but that it is not of this world! How high are the honours due to him, and with what pleasure should we pay them! Every one's property should be readily resigned at his demand, and all his orders obeyed without disputing or delay. And divine institutions, with the purity of sacred ordinances, must be maintained inviolably, whatever pretences there may be to break in upon them; it being the great design of Christ and of his gospel, to reform the worship of God, and the minds and manners of men. And oh with what majesty, authority, and power, does he act, when he takes this work in hand!

What great things will he do for them, and by them, who ask in faith, and are moulded, by his grace, into an imitation of God's compassion and forgiveness in their own tempers and behaviour! and how many a prayer is lost for want of faith, and a charitable frame of spirit toward others! But alas for fruitless professors, under the means of salvation! They are in the nearest danger of falling under a curse, and of being utterly blasted to their endless perdition. The more our blessed Lord displays his glory, his holiness, and power, in his word and works; the more hypocrites and ungodly sinners set themselves against him: And oh what sad shifts are they often put to! How free do they make with conscience, and with truth itself, in their opposition to him and his kingdom in the world! But as no arts, evasions, or evil designs, can be concealed from him; so none of them shall prevail against him, who will prove too hard for all his enemies, whenever he contends with them.

CHAP. XII.

Christ foretels the rejection of the Jews, *and the calling of the* Gentiles, *in the parable of the vineyard let out to unfaithful husbandmen*, 1,—12. *Answers the* Pharisees *and* Herodians *about paying tribute to* Cæsar, 13,—17. *and the* Sadducees *about the resurrection*, 18,—27. *and the* scribes *about the chief command of the law*, 28,—34. *Confounds all the* scribes *with a question about his being* David's *Son and Lord*, 35,—37. *Warns his disciples against pride and hypocrisy*, 38,—40. *And commends the poor widow for her two mites*, 41,—44.

TEXT.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about it, and digged a *place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

PARAPHRASE.

AFTER the foregoing debate in the temple, our Lord proceeded to discourse to the *Jewish* doctors, priests, and elders, by several comparisons, to intimate that they, and all of that nation who continued to act under their influence, and side with them, should be rejected of God, and deprived of his gospel, and of all its blessings, for their impenitence and unbelief; and that the *Gentiles* should be favoured with them, and taken into covenant in their stead. "A certain great man, (said he,) set apart a piece of ground for a vineyard; and, having planted it, did every thing needful for its security and improvement: And then committing it to the management of servants, whom he ordered to cultivate it, and make the best of its fruits, he took a long journey into a distant country."—So God, many ages ago, formed the *Jewish* nation into a church; gave them his law, his ordinances, and his promises, for his glory and their advantage; and set the priests and rulers of the people to instruct and govern them, that they might bring forth fruits of righteousness, from time to time, in proportion to the great privileges he had bestowed upon them: And then he withdrew the visible

visible tokens of his presence, till he should visit them again in the last days.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

2, 3 "And at the time when vines use to begin to bear, and grapes to be ripe †, the master of the vineyard sent a servant to receive the profits from those to whom he had let it out: But, instead of answering his just demands, they fell upon his servant,

3 And they caught *him*, and beat him, and sent *him* away empty.

beat him, and sent him back without one farthing of rent or profits."—So when God had continued his laws and ordinances in *Israel*, till it might be expected that they should bring forth fruits of holiness and obedience, they, on the contrary, were a stiff-necked and rebellious people; and their priests and great men themselves neglected their care of them, and even abused and rejected the extraordinary prophets which God raised up and sent to reclaim them.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

4, 5 "Afterwards the owner of the vineyard sent another servant; and him the vine-dressers stoned, and miserably wounded, and sent back with ignominy and contempt: Then he sent another, whom they put to death: And, time after time, he dispatched more on the same errand; some of which they

5 And again, he sent another; and him they killed: and many others, beating some, and killing some.

shamefully abused, and others outrageously killed."—So God, from age to age, raised up a succession of prophets, whom he sent to the *Jews*, and to their teachers, to warn and reclaim them. But they hardened their hearts against his fear, and were provoked at his messengers, whom they persecuted; cruelly oppressing, reviling, and scourging some, and, in various ways, murdering others of them.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

6 When all these methods failed, the lord of the vineyard sent his only and beloved son and heir, as the last expedient for getting the fruit that was his due; supposing that the dignity of his Son's character, and the interest he had in the vineyard, might have such an awe upon the husbandmen, as to restrain them from affronting him.—So, after all other means had proved ineffectual, God was graciously pleased to make one further trial of the *Jewish* church, and of their teachers and rulers, by sending to them his only-begotten dear Son, who was heir of all things, and had a peculiar claim to that people, as visibly in covenant with him, to make the last overtures of mercy and peace to them, and to bring them back again to God; and whatsoever they had done before to his servants, it was reason-

NOTE.

† Καιρῷ *the season*, may relate either to the time when young vines first begin to grow fruitful, or to the time of vintage, when the ripe grapes were gathered and pressed; and therefore the paraphrase takes in both.

reasonable to think that they would not dare to offer any indignity to his own Son.

7 But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

7, 8 "But as soon as their master's Son appeared they contrived to destroy him, saying, Here comes the heir, who, if he lives, will turn us all out; let us but make away with him, and we shall keep possession, from this time forward, without controul: And therefore, they seized and slew him, and threw him out of the vineyard."—So, upon the Son of God's appearing, with manifest credentials, among the *Jews*, such is the obstinacy, perverseness, and ambition of the chief priests, *scribes*, and elders, that they reject and despise him, and are prejudiced against him, as one that is come to take away their authority: And therefore they consult how they may get rid of him, to secure to themselves their secular interests, honour, and influence; and will not rest till they have filled up the measure of their iniquity, in procuring his death.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

9 What then, says Christ, is to be expected from the lord of the vineyard? He will certainly come and revenge all these abuses and affronts, and miserably destroy those perfidious, ungrateful, and provoking wretches, to whom he let it out; and will put it into other hands, who shall make better improvements, and return its fruits in due season, as ye yourselves cannot but own it is fit and right that he should. (See the paraphrase on *Mat.* xxi. 41.)

10 And have ye not read this scripture? The stone which the builders rejected is become the head of the corner.

11 This was the Lord's doing, and it is marvellous in our eyes.

10, 11 Then Jesus, to bring the matter home to the chief priests and rulers, said, Have ye never taken notice of that prophecy of the Messiah, which refers to this very case? saying, (*Psal.* cxviii. 22, 23.) *The stone, which the builders refused, is become the head stone of the corner, This is the Lord's doing, it is marvellous in our eyes.* i. e. "He whom the chief priests, *scribes*, and rulers of the *Jews* rejected, despised, and put to death, is made the foundation, strength, and glory of the church; and unites the *Gentiles* to it, as the chief corner-stone supports and beautifies an house, and knits and holds its two sides together. This is so apparently the work of God, in bringing good out of evil, by the powerful influence of his Spirit, and of his overruling providence, in a way both of mercy and of judgment, for his own glory, the destruction of his obstinate enemies, and the salvation of true believers, that it is matter of great and awful admiration, and will be adored with wonder by all that duly observe it.

12 And they sought

12 Then the chief priests, and *Jewish* teachers, being

ſought to lay hold on him, but feared the people; for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

being aſſured that this cutting parable was directly pointed at them, were exceedingly enraged, and reſolved to be revenged upon him, as ſoon as ever they could: But, as they knew the common people, in general, had a great eſteem and veneration for him, they were afraid to run the riſk of provoking them by immediately and openly laying violent hands upon him; and ſo they turned away, and went to conſult ſome ſafer method of getting him into their power.

13 And they ſend unto him certain of the Phariſees, and of the Herodians, to catch him in *his* words.

13 And as the *Phariſees* contended that the *Jews* ought not to be ſubject to any foreign power; and the *Herodians*, on the other hand, ſtood up for the civil authority of the *Romans*; they prevailed upon ſome of both theſe oppoſite ſects to go together, and propoſe ſuch enſnaring queſtions to Jeſus, as might give them an opportunity of making uſe of his anſwers, either to incenſe the populace, or the government againſt him.

14 And when they were come, they ſay unto him, Maſter, we know that thou art true, and careſt for no man; for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to give tribute to Ceſar, or not?

14 Accordingly, when theſe perfidious men came to him, they ſaid, with an air of friendſhip and deference to his judgment and authority, Maſter, we are well aſſured that you, having a divine commiſſion, are faithful and impartial in ſpeaking your mind, whatever any man living may think of it; and that you freely declare the truth, juſt as God has authorized you to deliver it, without the leaſt regard to parties, or being influenced by hopes or fears from them: We therefore beg that you would pleaſe to decide a point in diſpute between our two ſects; which is, Whether the *Jews*, who are God's peculiar covenant-people, ought to pay tribute to the *Roman* emperor, he being a heathen, or not?

15 Shall we give, or ſhall we not give? But he knowing their hypocriſy, ſaid unto them, Why tempt ye me? bring me a penny, that I may ſee *it*.

15 What is fit and right for us to do in this caſe? Is it beſt to comply with his demand of tribute, or to refuſe it? But, as all their ſecret intrigues were fully known to him, and he ſaw through their malicious deſigns, he replied, Ye hypocritical fawners, why do ye pretend, under a ſhew of friendſhip, to propoſe ſuch an enſnaring queſtion to me? Let me ſee one of the *Roman* pence, which is demanded of you for tribute.

16 And they brought *it*: and he ſaith unto them, Whoſe *is* this image and ſuperſcription? And they ſaid unto him, Ceſar's.

16 And, they bringing a piece of this coin to him, he aſked, Whoſe head and inſcription is this which I ſee upon it? They replied, It is the *Roman* emperor's.

17 And Jeſus anſwering ſaid unto

17 Then, ſaid he, behave as good ſubjects of civil government, by paying to that monarch whatſoever is due to him, for your privileges and protection under him, the currency of whoſe coin among

to them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

mong you, is an evidence of your subjection to him; and, at the same time, behave with all fidelity to God, in religious concerns, by paying universal obedience to his commands, who is the only sovereign Lord of conscience: And they, finding that his answer was so wisely and justly framed, as utterly to defeat all their hopes of stirring up either the people, or the *Roman* government against him, went away, confounded, and full of amazement, at his matchless prudence and foresight.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

18 When these were thus baffled in their attempt, some of the sect of the *Sadducees*, who denied the resurrection, and even the immortality of the soul, came to try whether they could not puzzle him, and thereby expose him to contempt; and therefore they put a question to him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

19 Master, we beg your opinion upon the following difficulty: *Moses* ordered in the law, (*Duet.* xxv. 5.) that if a man die, and leave his widow without any children by him, the eldest surviving brother shall marry her, to keep up his family and his name in *Israel*.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

20 Now there has been a very uncommon instance of this sort amongst us, relating to seven brethren: The eldest of these married; and, when he died, left his wife without any child.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

21, 22 Hereupon the next brother, according to *Moses*'s injunction, took her for his wife; and he dying childless, the third married the same woman; and so on, till she came to be married, in succession, to every one of the seven brothers, without having a child by either of them: And, at last, the woman herself died without issue.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

23 The question therefore upon the case, is this: Supposing the doctrine of the resurrection, and of a future state after this present life, were true; which of these brethren shall be her husband, in that other world, since she was equally married to every one, and had no child by either of them, in this life?

24 And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

24 In answer hereunto, Jesus said, This is a very poor objection to that doctrine: It proceeds upon a gross mistake, and betrays the most stupid ignorance of the spiritual nature of that future world of happiness which the scripture maintains, and of the law which ye refer to, as if it affected that state; yea, and of the divine power itself, as if the great God, who created all things out of nothing, could not raise the dead bodies of men and women to life, and make them happy, without continuing the particular relations which they contracted here.

25 For

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

25 For as to the kind of life to which the dead shall be raised in another world, it is very different from that which they lead in this: How necessary soever marriage is to keep up a succession of men and women, and to relieve one another's burdens in a world which lies under a law of mortality and miseries; yet, at the resurrection of the just, there will be no occasion for husbands and wives, to propagate children, or to be comforts to one another under various exercises; for there will be no deaths or sorrows to make desolation, or cause grief; but the inhabitants of that blessed world will be as immortal, perfectly satisfied and glorious, as the holy angels themselves.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

26 And as to the resurrection of the dead, in connection with a state of happiness hereafter; even the law of *Moses* itself, which ye *Sadducees* own to be of divine authority, sufficiently assures you of it: (See the note on *Mat.* xxii. 31.) Have ye never read in those sacred writings, how God, appearing to *Moses* in the fiery bush, styled himself the God of *Abraham*, *Isaac*, and *Jacob*, several ages after they were dead and gone? (*Exod.* iii. 6.)

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

27 Now since the character of his being the God of any persons, manifestly intimates a relation to them, not under the notion of their being dead, but living; and since he cannot properly be said to be *at present* their God at all, if they are utterly dead; nor to be the God of human persons, such as *Abraham*, *Isaac*, and *Jacob*, consisting of souls and bodies, if their bodies were to abide in everlasting death; there must needs be a future state of blessedness, and a resurrection of the body to share with the soul in it: And therefore your opposition to this doctrine is an exceeding great error. (See the note on *Mat.* xxii 32.)

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all?

28 One of the *Jewish* doctors, who was of the sect of the *Pharisees*, (Mat. xxii. 35.) directly opposite to that of the *Sadducees*, having heard the dispute between Christ and them, and judging that he had thoroughly confuted them out of the writings of *Moses*, had a mind in his turn to try whether he could not put a more difficult question than theirs; and therefore said to our Lord, Master, since you have spoke so honourably of the law, I would ask you, Which of all its commandments is the principal, and most necessary to be observed?

29 And Jesus answered him, The first of all the commandments *is*, Hear,

29, 30 Jesus answered, The chief commandment in the law, *relating to God*, is that which requires *Israel* to believe and own their God to be the one only living and true God; and to love, worship,

Hear, O Israel; The Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

32 And the scribe said unto him, Well, master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, while he taught in

and serve him, with the united powers of the soul, with the understanding, will, and affections; and that supremely, above all things else: This is so important and essential a command, and of such perpetual and indispensible obligation, that, in a manner, it includes all the rest; and without observing this, no true obedience can be yielded to any of them.

31 And the other, of a like comprehensive nature, *relating to fellow-creatures*, is that which obliges men to love them in as sincere and benevolent a manner as themselves, and to treat them with as much humanity, justice, and mercy, as one would desire or expect, in like circumstances, for himself. These two are the principal, and indeed the summary, of all the other commandments; and there is none among the moral, much less among the ceremonial precepts, that exceeds these.

32, 33 The *Jewish* doctor being convinced by this answer, that he was no match for Christ, and having now a better opinion of him, than when he put this question, tempting him, (*Mat.* xxii. 35.) replied, Master, It is with admirable wisdom and propriety that you have determined this point; and what you say is undoubtedly right: For there certainly is but one only living and true God; and to love, worship, and serve him, with all the united powers of the soul, in their utmost vigour, and to maintain the same equitable and charitable temper and behaviour towards all we have to do with, as we, in like circumstances, would wish for from them, towards ourselves, is a more necessary and important duty, than offering ever so many sacrifices, or complying with all the positive institutions of the law of *Moses*.

34 And when Jesus observed with what good humour and judgment the *scribe* received his answer and replied to it, he expressed his approbation, saying, These sentiments and dispositions are near approaches to a real change of heart; they are a good step toward your embracing my gospel, and bid fair for your being made partaker of the blessings of my kingdom.—Our Lord having thus surprisingly overcome the various sects that offered to entangle him with their questions, all his enemies were so confounded, that none of them, from that time forward, durst enter into any further disputes with him.

35 Then Jesus turned the tables; and, whilst he continued preaching in the temple, where some of the *Pharisees* were present, proposed this question for

in the temple, How ſay the ſcribes that Chriſt is the Son of David?

for any of them to anſwer, Why do your doctors, the interpreters of the law, teach, that the Meſſiah is to be a deſcendant from *David?* (See the note on *Luke* xx. 41.) How can they reconcile this with another account, which the ſcripture gives of him?

36 For David himſelf ſaid by the Holy Ghoſt, The LORD ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.

36 For *David* himſelf, ſpeaking of the Meſſiah, as ye all own he did, under the inſpiration of the Holy Spirit, ſaid, (*Pſal.* cx. 1.) *The Lord ſaid unto my Lord, Sit thou at my right hand, till I make thine enemies thy footſtool.* Ye ſee *David*, though a king, here ſpeaks of the Meſſiah in high terms of majeſty and power, and as ſuperior in honour and dominion to himſelf.

37 David therefore himſelf calleth him Lord; and whence is he *then* his ſon? And the common people heard him gladly.

37 Since therefore *David* calls the Meſſiah his Lord, How do ye underſtand that he is deſcended from him? Is one and the ſame perſon both ſuperior and inferior, Lord and ſon, to his own royal father? How can ye reconcile theſe things? The *Phariſees*, not underſtanding that Chriſt was a complex perſon, who, in his original nature, was God, and ſo ſuperior to *David*, and, in his aſſumed nature, was man, and ſo inferior to his father according to the fleſh, could make no anſwer: And the common people obſerving how far Jeſus ſurpaſſed all their teachers, were extremely pleaſed, and liſtened to his diſcourſe with great attention.

38 And he ſaid unto them in his doctrine, Beware of the ſcribes, which love to go in long clothing, and *love* ſalutations in the market-places,

39 And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts;

38, 39 Then our Lord, turning to his diſciples and the reſt of the people, ſaid, Take heed that ye be not impoſed upon, influenced and injured by, nor drawn into an imitation of the *ſcribes* and *Phariſees*, who are exceeding ambitious, and fond of walking abroad in long robes, to diſtinguiſh and gain reverence to themſelves; they are likewiſe ſhamefully deſirous of being openly ſaluted with high tokens of reſpect, as great rabbies, in the ſtreets or markets, or any places of common reſort; and whenever they go, either to public worſhip, or to any feaſts, they have a mighty aim at getting into the very higheſt ſeats, and taking the upper hand of all the company, that they may be looked upon as the moſt worthy among them.

40 Which devour widows houſes, and for a pretence make long prayers: theſe ſhall receive greater damnation.

40 And their hypocriſy and covetouſneſs are as great as their ambition: For they make high profeſſions of extraordinary ſanctity and devotion, drawing out their prayers to an uncommon length, that they may be the leſs ſuſpected of oppreſſion, or fraud, in their various methods of enriching themſelves at the expence, and even to the ruin, of widows and their fatherleſs children: But God will inflict the heavieſt puniſhment upon them, in proportion to the

greatneſs of their crimes, and of the worldly advantages they unrighteouſly gained under a cloak of religion.

41 And Jeſus ſat over againſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much.

41 After this, as Jeſus was ſitting in a court of the temple near the treaſury, and was obſerving what gifts and offerings the people put into the common cheſt for religious uſes, he ſaw that many wealthy perſons gave a great deal of money in a way of free-will offerings.

42 And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

42 And he took particular notice of a certain poor widow, who, amidſt the plentiful contributions of others, put in two ſmall pieces of money, amounting to the value of only one farthing. (See the note on *Mat.* x. 29.)

43 And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in, than all they which have caſt into the treaſury.

43 Hereupon our Saviour, calling his apoſtles to him, ſaid, Obſerve that poor widow; ſhe, honeſt-hearted pious creature, has come and put her two mites into the treaſury: How ſmall ſoever this preſent be in itſelf, and how lightly ſoever others may account of it, I aſſuredly tell you, that it is more in proportion to her indigent circumſtances, and diſcovers greater zeal and ſincerity of affection, and is of higher account with God, than all the large ſums of money which the wealthy people have offered.

44 For all *they* did caſt in of their abundance: but ſhe of her want did caſt in all that ſhe had, *even* all her living.

44 For what they have given bears but little proportion to their affluent circumſtances, and was what they could very well ſpare, and not feel it: But this poor widow has chearfully put in (ολον τον βιον) her whole ſtock of proviſion, and muſt pinch for want of it afterwards; and as ſhe has, nevertheleſs, done this with ſo free and willing a mind, it is accepted according to what ſhe had, and not according to what ſhe had not.

RECOLLECTIONS.

How ſurpriſing is the long-ſuffering and patience of God toward obſtinate and rebellious ſinners, amidſt all their wickedneſs againſt him and his meſſengers, his goſpel, and his Chriſt, and that under a profeſſion of being themſelves his people and ſervants! How many affronts does he put up, before he executes his wrath upon them! And how affecting are the riches of his grace, in ſending his own Son to ſeek and ſave ſuch as theſe! If they receive him with faith and love, ſalvation is theirs; but if they reject him, they muſt unavoidably periſh. How much ſoever his enemies are at variance with one another, they can readily agree in a common oppoſition to him: But how vain and fruitleſs is all their united craft and malice to overthrow his goſpel, and his kingdom in the world! While ſom ereject and deſpiſe him, he will find out others to embrace him, and to bring forth fruit to God, in ſome meaſure anſwerable to the light and advantages they receive from him. And oh how happy is it to be under his gracious guidance and influence! With what evidence and juſtneſs of thought has he ſettled the true bounds of civil and religious liberty, confirmed the doctrine of a reſurrection to eternal life, and cleared up the ſpiritual nature and perfection of heavenly bleſſedneſs! What a judicious and comprehenſive view has he given us of the moral law, as an eternal rule of righteouſneſs; and of its two grand principles, love to God and one another, that the duties of the firſt and ſecond table may be ever looked upon as inſeparable,

and

and may be performed with pleasure! How plainly has he intimated, that the wonderful constitution of his person, God-man, is the only way of accounting for the different representations which the scripture makes of him as *the root and offspring of David*, as his Lord and son! And how critically does he observe, and determine about, all our acts of piety and charity, according to their principles and circumstances, and not according to outward appearances! And yet how many advocates are there for the most monstrous errors, in opposition to the plainest and most important truths; and in how many things do we all offend!—Christ's doctrines may be heard with pleasure, without any saving benefit; but when they are entertained with judgment and affection, they set us at the very door of entrance into the kingdom of heaven. Oh how ought we to be concerned, lest any of us should be only almost Christians, near to the kingdom of God, and never enter into it, nor bear a part in the resurrection of the just! And how dreadful will be the case of all false pretenders to religion! The greater their hypocrisy and iniquities are, the more terrible will their condemnation be.

CHAP. XIII.

Christ foretels the destruction of the temple, together with Jerusalem, *as a figure of the final judgment, warning all men to be watchful, lest they be surprised unawares to their utter ruin, by judgments relating to this world, and that which is to come*, 1,—37.

TEXT.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here*.

PARAPHRASE.

WHEN our blessed Lord had staid as long as he designed in the temple, and was going out of it, the apostles, and more particularly one of them, desired him to turn back and view it, saying, Master, be pleased to survey the statelines and grandeur of this glorious fabric; observe its huge and beautiful stones, and the fineness of its architecture and decorations. What an admirable and magnificent building is this! Surely it cannot easily be demolished; and if it could, it is pity that ever it should.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

2 Jesus replied, Though you look upon this house with admiration, desire, and pleasure, and now see it in all its strength and glory; alas! I tell you, it will not be long before it shall be so thoroughly razed to the very ground, as to leave none of its remains; no, not so much as to shew that there ever was such a noble edifice in this place. (See the note on *Mat.* xxiv. 2.)

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

3 Then going on to the mount of Olives, and setting himself down on that side of the hill which directly faced the temple, and gave him a full prospect of it, together with *Jerusalem* itself, some of his apostles, *Peter* and *James*, *John* and *Andrew*, by name, came and privately said to him,

4 Tell us, when shall these things be?

4 Be pleased to acquaint us with the time when the dreadful desolation shall be made upon this stately building, and the other great revolutions shall

be? and what *ſhall be* the ſign when all theſe things ſhall be fulfilled?

ſhall be brought to paſs, relating to the eſtabliſhment of thy kingdom and the end of the world, which we apprehend thou haſt lately ſpoken of once and again: And, by what tokens may we know the time that ſhall immediately go before the accompliſhment of † all theſe ſtrange things?

5 And Jeſus anſwering them, began to ſay, Take heed leſt any man deceive you.

5 Jeſus knowing how much they were governed by curioſity in theſe queſtions, and what confuſed and carnal notions they had about the nature of his kingdom, began his anſwer with ſaying, See to it, that ye be not impoſed upon by any ſeducers, in what relates to the great alterations that ſhall be made in the earth.

6 For many ſhall come in my name, ſaying, I am *Chriſt;* and ſhall deceive many.

6 For, before theſe changes and deſolations ſhall be made, ſeveral impoſtors will appear, each of them taking to himſelf the character of the Meſſiah, and pretending to be ſent of God, to ſet up his throne with power among the *Jews*, and to deliver them out of the hands of the *Romans*, and give them dominion over all nations round about them; and, by their artful management, they will prevail upon many to believe and follow them to their utter ruin.

7 And when ye ſhall hear of wars, and rumours of wars, be ye not troubled: for *ſuch things* muſt needs be; but the end *ſhall* not *be* yet.

7 When therefore ye ſhall hear from one quarter and another, and ſhall have frequent reports of civil and foreign wars and commotions; do not be dejected or diſmayed at them, like unbelievers: For theſe calamities muſt of neceſſity come to paſs, as ſigns and forerunners of the deſtruction of the temple, city, and nation of the *Jews*, and as means of uſhering it in, though that will not be the utmoſt of all their troubles, much leſs will it iſſue in the end of the world.

8 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be earthquakes in *divers* places, and there ſhall be famines, and troubles: theſe *are* the beginnings of ſorrows.

8 For of the ſeveral kingdoms and provinces into which the land of *Iſrael* is divided, one will riſe up in arms againſt another, and *Jews* againſt *Gentiles;* and, together with inteſtine and foreign wars, there will be, in one place and another, earthquakes, famines, and other terrible frights and dangers; all which are but the leading ſteps and ſpecimens of the ſtill much greater diſtreſſes that ſhall attend the deſtruction of *Jeruſalem:* And ſuch like events will appear again in after-ages, as ſigns and preſages of the diſſolution of this world, when it ſhall be drawing near at the laſt day.

9 But take heed to yourſelves: for they

9 But as, beſides theſe public calamities, ye, my diſciples, will meet with many perſonal trials for my

NOTE.

† *All theſe things*, (ταυτα παντα) ſeem to refer to ſome things more than barely the deſtruction of the temple; and though our evangeliſt has not expreſſed them, *Matthew* has, chap. xxiv. 3. (ſee the note there,) and therefore I put them into the paraphraſe.

they ſhall deliver you up to councils; and in the ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake, for a teſtimony againſt them.

my name's ſake; ſee that ye be not ſo ſcared or diſcouraged by them, as to do any thing unworthy of your profeſſion and hopes: For many will be ſuch enemies to you, merely on account of your relation to me, that they will hurry you to eccleſiaſtical and civil courts of judicature; and ye ſhall not only be tried before *Jewiſh* councils, and publicly chaſtiſed in their ſynagogues; but ſhall likewiſe be brought before the tribunals of heathen princes and judges, for your Chriſtianity, that ye may have opportunities of preaching my goſpel, and of ſhewing the power of it upon your own ſpirits, in their preſence, for the vindication of its divine authority, and confutation of them that oppoſe it.

10 And the goſpel muſt firſt be publiſhed among all nations.

10 And God, in his providence, will certainly over-rule this, as a means of ſpreading the glad tidings of ſalvation, not only through *Judea*, but through all provinces of the *Roman* empire alſo, before the deſtruction of the temple; and this goſpel, by like means, ſhall be ſpread through all nations of the earth, before the judgment of the great day.

11 But when they ſhall lead *you*, and deliver you up, take no thought beforehand what ye ſhall ſpeak, neither do ye premeditate: but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, but the Holy Ghoſt.

11 Whenever therefore your adverſaries, in the heat of their fury againſt you, for my ſake, ſhall hale you, like criminals, before magiſtrates of what character ſoever; do not give way to the leaſt diſcouragement, as if ye ſhould be confounded, and not know what to ſay for yourſelves; nor let any ſolicitude about the event, put you upon ſo much as ſtudying before-hand how to plead the glorious cauſe ye are engaged in, with human art and eloquence; but, depending upon higher wiſdom and power than your own, make your defence juſt in that way and manner which ſhall be ſuggeſted to you from above, at the very time when ye ſhall be called to ſpeak: For, as the cauſe is God's, ſo the arguments by which ye are to maintain it, ſhall not be the product of your own abilities, but of the immediate inſpiration of his Spirit as ſpeaking in, and by you.

12 Now the brother ſhall betray the brother to death, and the father the ſon: and children ſhall riſe up againſt *their* parents, and ſhall cauſe them to be put to death.

12 But (δὲ) the malignant prejudices, and ſevere perſecutions that ſhall riſe againſt you, for the goſpel's ſake, will work in ſuch an unnatural and cruel manner, that even the neareſt and deareſt relations will break through all the ties of friendſhip and blood; in ſo much that brothers, fathers, and children, will treacherouſly accuſe and deliver up one another, even to death, for their religion.

13 And ye ſhall be hated of all men for my name's ſake: but

13 And indeed this wicked ſpirit will ſo infect the generality of mankind, that they will unite in a common enmity and oppoſition to you, becauſe ye profeſs

but he that shall endure unto the end, the same shall be saved.

profess my name, and preach my gospel: But, notwithstanding all this, be not discouraged, considering what assistances I have promised you, and that whoever shall hold on, through all these tribulations, and hold out to the end, he shall be under the peculiar care of Providence, and shall certainly, at last, obtain the salvation which is in me, with eternal glory.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not. (let him that readeth understand,) then let them that be in Judea, flee to the mountains:

14 But to return. As to the immediately preceding tokens of the destruction of the *Jewish* state and temple, when once ye come to see the land invaded, that ought to have been sacred to God, and not profaned by the idolatrous armies and ensigns of the *Romans;* and see the holy city besieged by them, who are the desolating abomination spoken of in *Daniel;* (chap. xi. 31.) then let him who reads this prophecy, and lives to see this event, understand that the final destruction of *Jerusalem* is just at hand; and then every one that is in *Judea*, and would provide for his own safety, must immediately get away from the seat of war, and hide himself in the mountainous countries.

15 And let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house.

15 And, since the ravage made by the *Roman* armies will be exceeding swift, your flight must be so too, as ever ye would escape them: If therefore any one happens to be on the top of his house when he first hears tidings of their invasion, let him not stay so long as to go into it, to pack up his goods, and carry them away with him, (See the note on *Mat.* xxiv. 17.)

16 And let him that is in the field, not turn back again for to take up his garment.

16 And if any one should hear of it, whilst he may be walking abroad, or busy in the fields, let him not once think of returning home, to secure any of his affairs there, or so much as to take another suit of clothes with him; but let every one fly for his life, as *Lot* did out of *Sodom.*

17 But wo to them that are with child, and to them that give suck in those days.

17 But alas! the case of those women will be very distressed and perilous, who, at that time, may be big with child, or encumbered with sucking infants at their breasts, or may be in any circumstances of incapacity for speedy flight, since it will be exceeding difficult for them to escape the fury of the *Roman* army, and the miseries of intestine broils.

18 And pray ye that your flight be not in the winter.

18 And, for the same reason, beg that a kind Providence may so far order these days of adversity in your favour, as not to come upon you in the winter season, or in bad weather, which would render your necessary speed much more difficult and uncomfortable, than if the roads were good, and the weather fair.

19 For

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

19 For what with the cruelty of the *Roman* soldiers, the tumults and confusions of the *Jews* among themselves, the perpetual alarms and horrors of every one's own mind, and the sore famine and other troubles that will concur in those days, they will be the most calamitous and formidable that ever were known upon earth, or ever shall come upon any particular nation afterwards, as long as the world endures.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortened the days.

20 Yea, so extremely great, and so multiplied will these distresses be, that if they were not to be limited and restrained, in due season, by the merciful providence of God, no human creature, in the land of *Judea*, could possibly outlive them: But, for the sake of his elect, whom he has chosen for himself, he will graciously put a stop, sooner than he otherwise would, to the destruction of those days; that such of them as will be then living in their sins, and those of them who are to descend from the loins of some of that age, may be brought to faith and repentance; and that they, together with the already converted, may be preserved for the propagation of his kingdom in the world.

21 And then, if any man shall say to you, Lo, here *is* Christ, or lo, *he is* there: believe *him* not.

21 And if, at this or any other time of great commotion and danger, it should be suggested, that the true Messiah appears in one place, or another, to destroy your enemies, and bring salvation to yourselves; I charge you to give no manner of heed to them.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

22 For God will certainly suffer seducers to arise, for the trial of his people's faith, and for the righteous punishment of obstinate unbelieving sinners: Some of these will falsely pretend to be great prophets sent of God, and others to be the very Christ; and they will manage their surprising deceits and lying wonders with such a plausible air of miracles, as will impose upon many, to their inevitable perdition; and would have the same dreadful effect upon God's own elect themselves, whom he has chosen to salvation, through sanctification of the Spirit, and belief of the truth, were it possible for them to be carried off from the only Saviour, to an impostor.

23 But take ye heed: behold, I have foretold you all things.

23 But as secret things belong to the Lord, and revealed things to you, and none are to think themselves safe, by any decree of God, without the use of proper means; watch and pray, that ye may not be deluded by such deceivers: Remember I have fore-warned you of them, that ye might be fore-armed against them.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light;
25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken;

24, 25 But whatever the event may be, as to particular persons, these signs and troubles, which will appear within a few years, will certainly issue in a speedy and entire subversion of the civil and religious state of the *Jews;* so that, according to the figurative language of prophecy, (Joel iii. 15, 16.) *The sun and moon shall be darkened, and the stars withdraw their light, and the heavens shall shake:* And this may be considered as a lively emblem of what shall literally come to pass toward the end of the world, when the like signs and troubles shall return, and be followed with such an universal conflagration of the whole frame of nature, as will destroy the present influences of the heavenly bodies on this earth. (2 *Pet.* iii. 10, 11, 12.)

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

26 And then those very *Jews* who now obstinately reject the Messiah, shall, in the destruction of *Jerusalem*, find to their cost, that he is exalted in awful majesty, and comes with all conquering power to avenge himself upon them, like the great God, who makes the clouds his chariot: (*Psal.* civ. 3.) And, at the consummation of all things, he will visibly appear in the clouds of heaven, with all authority and grandeur, to judge the whole world; and every eye shall see him to their confusion, or joy.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

27 Then also, upon his appearing to destroy the *Jewish* church and state, he will actually send the ministers of the gospel to execute his commission in all nations; and, by means of their ministry, will effectually call his sheep, whom he must bring into his fold, from among the *Gentiles*, as well as *Jews*, wherever they may be scattered in the remotest parts of the earth: And, upon his coming to judgment at the last day, he will dispatch the holy angels, who are his servants, to make a general collection, far and wide, from the east and west, and north and south, of all who were ordained to eternal life, that they may escape the everlasting destruction which will befal his obstinate enemies.

28 Now, learn a parable of the fig-tree, When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

28, 29 Now, to illustrate what I have been saying in a familiar manner, observe the following similitude, taken from the fig-tree, with its application: Ye know that when this tree begins to bud and open its leaves, the summer is coming on: In like manner, whenever ye shall see the presaging tokens but now mentioned, ye may depend upon it, that the great events I have been pointing to, will certainly have a very speedy accomplishment.

30 Verily I say unto

30 As to what respects the destruction of *Jerusalem*, and the signs that are to precede and

give

unto you, That this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

give notice of it, I solemnly assure you, that they shall all be fulfilled in the present age, before the whole set of people shall die, who are now living upon earth.

31 And, as to the last general conflagration, I assure you, that an entire end shall be put to the present frame of the heavens, and of the earth, which shall be melted into confusion: But all that I have been saying, shall be irreversible, and every word of it shall certainly be performed to a tittle.

32 But as to the exact time † in which the Messiah will come to judge the world and dissolve its present frame, it will not be in this present age; nor indeed is the day and hour, which are appointed for it, known to any man living, nor to any angel in heaven; no, nor to the Messiah himself, in his human nature, or by virtue of his unction, as any part of the mysteries of the divine will which he is to reveal; but this is still a secret, which God ‡ has reserved in his own mind.

33 Since therefore this time, and even the day of your own death, which will bring every one of you to judgment, is so uncertain, that none knows when it will overtake him; see that ye be ready for it, whenever it may come, whither sooner or later: Be constantly watchful over your own hearts and ways, and be earnest in daily prayer, *that ye may find mercy of the Lord in that day.* (2 Tim. i. 18.)

34 For the Messiah's appearing in these awful dispensations, and especially at the final judgment, to call his servants to an account, may be fitly illustrated by this similitude. As, when a great man is taking a long journey into a far country, he commits the care of all his affairs to his servants, ordering every one his particular business, and, among the rest, charging the watchmen to give special heed that none break open the house or steal his goods, and that he be ready to receive his lord whenever he shall return: So the Messiah, being about

NOTES.

† Ημερα εκεινη, *that day*, seems to be here opposed to παντα ταυτα, *all these things*, viz. the desolations on the temple and city, then before their eyes, which were to be fulfilled in that generation; (ver. 30.) and they are opposed one to the other, just in the same manner, *Mat.* xxiv. 34, 36. (*Ubi vid. Grot.*) The antithesis is beautiful: And it appears more natural to understand this of the day of judgment, than of the destruction of *Jerusalem;* because Christ had so exactly described the time of that destruction, in the foregoing verses, as to be accomplished in the then present age: but the day of judgment was a far more distant thing, and the time for it was utterly unknown to any but God. See the notes on *Mat.* xxiv. 35. and *Luke* xxi. 33.

‡ The terms *Father* and *Son* may be considered, in this verse, as used economically for God, and for the Mediator, or the Man Jesus.

to leave this world, and go to the Father, appoints the duties and services that are to be performed by all the subjects of his kingdom, according to their different stations ||, whether they be ministers or private Christians, charging them to be diligent and faithful, watching unto duty with all perseverance, and waiting for his appearing again.

35 Watch ye therefore, (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning,)

35 Be ye therefore, like faithful servants, very circumspect and diligent in the discharge of the trusts committed to you, that ye may be always ready to give up your accounts with joy, whenever your Lord shall come to demand them, at death and judgment: For none of you know how soon, or how suddenly, it may be; whether in any of the earlier, or of the middle, or of the latter parts of life, any more than the servants of their absent lord can tell whether he will return early or late, in the evening, or in the morning, or at midnight.

36 Lest, coming suddenly, he find you sleeping.

36 Take heed that ye be not remiss and careless; lest, while ye are giving way to sloth and indolence, your lord should come on a sudden, and surprise you unawares, to your terror and confusion.

37 And what I say unto you, I say unto all, Watch.

37 And, what I herein say unto you, my disciples, I speak to all others, as a matter of common concern to them, as well as yourselves; not only to those who are living in the present age, but to all that shall hear my gospel, and profess to be my disciples, in future generations, till I come the second time, without sin, to salvation: My charge to all, and every one is, Be upon your watch, that ye may be always in expectation of, and in a state and frame ready for death and judgment, whenever the awful summons may be sent to you.

RECOLLECTIONS.

How little are the external privileges of religion to be depended upon! They are so far from being a security against the vengeance of God, that, if they are abused, they aggravate our guilt and condemnation: And oh how often do despisers of gospel-grace bring the sorest tribulations upon themselves in this world, which are but the beginning of sorrows, and will be followed with still greater at death and judgment! And none knows how soon any, or all, of these dreadful calamities may overtake him, to his utter destruction. But how faithfully has Christ fore-warned his disciples of their several dangers! How kindly doth he shew them the way of escaping them! and how effectually secure his own elect from falling by them! Whatever troubles they may endure for his name's sake in the way, he will give them wisdom and counsel how to behave themselves, and will save them with an everlasting salvation at last. But watching and prayer are the appointed means of his accomplishing his gracious designs toward them, and of their being prepared for every event; and all that either preach or hear the gospel, are concerned in these duties, as ever they would be found faithful, and give up their accounts with joy, and not with grief.

NOTE.

|| This seems principally to respect ministers and the day of judgment; but may likewise be applied to private persons, as in ver. 37, and to the time of death.

CHAP XIV.

The conspiracy of the chief priests and scribes *against Christ*, 1, 2. *A woman anoints his head before his death*, 3.—9. Judas's *contract to betray him*, 10, 11. *He eats the passover, and institutes the the Lord's supper*, 12,—25. *Foretels* Peter's *denying him*, 26,—31. *Christ's agony in the garden*, 32,—42. *He is betrayed and apprehended*, 43,—52. *Is tried, condemned, and abused*, 53,—65. Peter *denies him, and repents*, 66,—72.

TEXT.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not not on the feast-*day*, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had in-

PARAPHRASE.

TWO days after the foregoing discourse, came on the annual feast of the passover, which was always celebrated with unleavened bread: And in the mean while, the chief priests and *Jewish* doctors, with other members of the great council, having resolved upon putting Christ to death, consulted together to apprehend him by stratagem rather than force, that their design might not be defeated by an opposition from the people, who had an high esteem of him. (See the note on *Mat.* xxvi. 3.)

2 But some among them objected against attempting it, even in the most private and artful manner that could be proposed, at so public a time as the passover, lest as soon as the great multitude, who were gathering together on that occasion, should see him in their hands, they should make a riot, and rise for his rescue: However, God in his providence suffered the opinion of others to prevail for apprehending him without delay, the time appointed of the Father being then come for Christ our Passover to be sacrificed for us.

3 Now, while Jesus was at *Bethany* whither he came six days before the passover, (see the note on *Mat.* xxvi. 6.) as he sat at supper in the house of *Simon* ‡, who was called the leper, a certain woman (*Mary* the sister of *Lazarus*) came behind him, and opening a pot of rich and sweet-smelling ointment made of spikenard, she poured it, some upon his head, and some upon his feet, (*John* xii. 3.) in token of her great affection to him, and of her faith in him as God's Anointed.

4, 5 Hereupon some of the disciples so far followed *Judas*'s example, (*John* xii. 4, 5.) as to be very

NOTE.

‡ It is uncertain whether he were styled *the leper* on account of his having descended from a leprous family, or been himself formerly leprous, and healed by Jesus. See the note on *Mat.* xxvi. 6.

indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

very uneasy in their own minds, saying, in private talk one with another, What a needless waste is this of so much costly ointment, which our Lord would never desire to be so profusely spent upon himself, and might have been disposed of in a much more useful manner? For, had it been sold, it would have fetched a great sum of money †, which might have been given for the relief of the poor. And they chid her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

6 But (δὲ) Jesus, knowing all the secret murmurings of their hearts, and private whisperings among themselves, under a pretence of charity, expressed his displeasure against them, and his approbation of her, saying, Why do ye want to check and disturb this good woman, in the respect she is shewing to me? It is a commendable instance of honour, duty, faith, and love, which I take very kindly at her hands.

7 For ye have the poor with you always, and whensoever you will ye may do them good: but me ye have not always.

7 For as to the poor, who, ye pretend, might have been better relieved by this expence, they are, and ever will be, in the world, as standing objects of your charity, and ye may have opportunities of supplying their wants, as often as ye please: But I shall soon be taken from you, and none of you ought to think much of the charge which this friendly woman has been at, in paying so signal a testimony of her respect to me.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

8 She has herein done me the most seasonable honour, she was capable of shewing, in my present circumstances, who shall shortly be slain and buried; and therefore, in reality, she has only anticipated an anointing of my body for the burial, a little before my death, Providence so ordering it, because she will have no opportunity for it afterwards.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

9 I assuredly tell you, This is so remarkable an instance of her faith and love, that, wherever the doctrine of my sufferings and resurrection shall be preached, this pious act of her's shall be divulged, for her honour, and for the encouragement of them that believe in me.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

10 *Judas Iscariot*, who was one of the twelve apostles, and the chief malecontent, was so far from being pacified by this answer, that he was filled with the greater vexation at it; and, under the power of covetousness, anger, and revenge, which Satan stirred up in his heart, (*Luke* xxii. 3.) he soon afterwards went to the sanhedrim, while they were consulting about methods of apprehending Jesus, and

NOTE.

† Three hundred pence amounted to above nine pounds sterling, reckoning the *Roman* penny at seven-pence half-penny of our money.

and made proposals of delivering him privately into their hands.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

11 This was a very welcome surprise to their malicious minds; they were overjoyed to hear of such a motion from one of Christ's own apostles and intimates; and immediately agreed to give him thirty shekels of silver, the price of a slave, as a reward for that service. (*Mat.* xxvi. 15. see the note there.) And, from that time forward, he watched for the most convenient opportunity of performing his wicked bargain, by treacherously putting his Lord into the power of his cruel and implacable enemies, as the *scribes* and *Pharisees* were known to be.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

12 Now, on the first day on which the *Jews* began to eat unleavened bread, and were obliged, by the law, to kill the paschal lamb, it being the day before that on which they eat the passover, Christ's disciples, knowing how exact he was in observing all ordinances of divine appointment, desired him to tell them at what house he would have them make the necessary provisions for their eating it, none of them having any house of their own at *Jerusalem*. (See the note on *Mat.* xxvi. 17.)

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

13 Upon which he ordered two of his apostles, viz. *Peter* and *John*, (Luke xxii. 8.) to go to *Jerusalem*; and, that he might give a specimen of his infallible knowledge and influence upon the minds of men, he directed them, saying, At your entrance into the city, ye shall meet with a man in the street carrying a pitcher of water; observe where he goes, and follow him. (See the note on *Mat.* xxvi. 18.)

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

14 And whatsoever house he shall enter into, go ye after him; and, applying to the good householder, tell him, that your Lord and Master sent you to ask, What room have you to spare, that is ready furnished for guests, where I and my disciples may celebrate the passover together?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

15 And immediately, upon your putting this question to him in my name, his heart will be inclined to give you a friendly reception, and to lead you into a large chamber, well fitted up for my purpose; there get every thing ready for me and you, and the rest of my apostles, to eat the paschal lamb.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

16 Accordingly those two disciples went, in obedience to his order, into the city, without disputing, or doubting the success; and, finding that every thing exactly answered what he had foretold them, they did all that was requisite, in a way of preparation, for eating the passover.

17 And

17 And in the evening he cometh with the twelve.

17 And, after ſun-ſet, the time appointed in the law for eating the paſchal lamb being then come, our Lord went into an upper room, with his twelve apoſtles, to celebrate the paſſover there. (See the note on *Mat.* xxvi. 20.)

18 And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, One of you, which eateth with me, ſhall betray me.

18 And whilſt, according to the *Jewiſh* cuſtom, they were ſitting at table, and feeding together, Jeſus, who perfectly knew the ſecret treachery of *Judas*'s heart, addreſſed himſelf, in an alarming manner, to the apoſtles, without diſtinction, ſaying, I aſſuredly tell you, that, though now we ſit like friends together, one of this very company, who is eating the paſſover with me, will moſt perfidiouſly betray me into the hands of my barbarous enemies. (See the note on *Luke* xxii. 21.)

19 And they began to be ſorrowful, and to ſay unto him one by one, Is it, I? And another *ſaid*, Is it I?

19 At the hearing of this, they all, except *Judas*, who alone could be conſcious of any evil deſign againſt Chriſt, were ſurpriſed, and grieved at heart; and each of them, one after another, inſtead of ſuſpecting his brother, cried out, with great concern, and godly jealouſy over himſelf, Lord, Is it I, whom thou pointeſt at, as the wicked traitor, that will dare to commit ſo black, ſo ungrateful, and ſhocking a crime? I dread the thought of ever doing any thing like it: O let me never be guilty of ſuch villainy, nor lie under the leaſt ſuſpicion of it.

20 And he anſwered and ſaid unto them, *It is* one of the twelve that dippeth with me in the diſh.

20 But (δε) our Lord replied, I ſhall, at preſent, only tell you, that one of my twelve apoſtles, whoſe hand is now dipping † in the ſame diſh with mine, is the man who will certainly act this treacherous part againſt me.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

21 I, who am the true Meſſiah, muſt indeed go as a lamb to the ſlaughter, according to ancient prophecy concerning me: But, though the inſtruments of my death will be therein over-ruled, by infinite wiſdom, to ſubſerve the moſt important deſigns of God's glory, in the redemption of *Iſrael*; yet that is no excuſe for their wilful, and premeditated wickedneſs, who mean nothing but evil againſt me; and therefore dreadful will be the condition of that baſe and unworthy creature, who, under a profeſſion of friendſhip, ſhall deliver me into their hands: It would have been better for him never to have been born, than live to contract ſuch horrid

NOTE.

† It is probable that, at this very inſtant, our Lord and *Judas*, with ſome other of the diſciples, were dipping the bitter herbs, that were to be eaten with the paſchal lamb, in a veſſel of vinegar, or other ſauce, then in uſe, which ſtood on the table for that purpoſe, that ſo they might make a nearer gueſs whom he meant. See the note on *Luke* xxii. 21.

rid guilt, and bring upon himſelf the heavy vengeance that will be righteouſly executed upon him, for it.

22 And, as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body.

22 And at the cloſe of the paſchal ſupper, which, in its typical view, was fulfilled at the death of Chriſt, he, to inſtitute another commemorative ordinance in its ſtead, took bread, and, when he had ſet it apart for the deſigned purpoſe, by ſolemn thankſgiving and prayer, he broke it into ſeveral pieces, and diſtributed it among the diſciples, ſaying, Take, and eat it ‡! this is what I appoint to be henceforward done, in perpetual remembrance of my body's being broken for your redemption from ſin and wrath, as the paſſover has hitherto been of *Iſrael*'s deliverance from *Egyptian* miſeries and bondage.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

23 In like manner, taking a cup of wine into his hand, he ſolemnly appropriated it to the ſame religious uſe, by another addreſs to God; upon which he gave it to be handed round, ordering them all to drink: And every one of them drank of the wine, as they had before eat of the bread. (See the notes on *Luke* xxii. 20.)

24 And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many.

24 And, together with his delivering the cup, he ſaid to them, This is what I appoint to be a perpetual ſign and memorial of my blood, as ſhed for eſtabliſhing the new covenant, that all its gracious promiſes may be everlaſtingly ratified and ſure, and for purchaſing all its bleſſings, that as many as ſhall believe in me may receive remiſſion of ſins. (*Mat.* xxvi. 28. ſee the note there.)

25 Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

25 I aſſuredly tell you, that after this time I will no more drink of the paſſover cup, nor have that commemorative and typical ordinance continue in my church any longer than till it be ſuperſeded and fulfilled (*Luke* xxii. 16.) by the great ſalvation which I ſhall bring into the goſpel-kingdom upon my reſurrection from the dead, and which is to be afterwards commemorated by a new uſe of wine in the ſupper I have now inſtituted: Nor will I ſo familiarly commune with you again, as I now do in this New-Teſtament ordinance, till we ſhall have the moſt intimate fellowſhip together in the more ex-

NOTE.

‡ As Chriſt ordered them to take, and eat, and drink, immediately after a full meal upon the paſchal lamb, he evidently deſigned this inſtitution, not for bodily refreſhment, but only for ſpiritual purpoſes; which were ſufficiently anſwered by eating and drinking ever ſo ſmall a quantity, with an exerciſe of ſuch applying graces as were directed to by thoſe actions, in their reference to the memorials of a crucified Saviour. See the notes on *Luke* xxii. 19. And this naturally leads one to think, that a large quantity of water is no more neceſſary to baptiſm, than a full meal of bread and wine is to the Lord's ſupper.

excellent entertainments of the heavenly ſtate, which, for their ſuperior and always freſh delight, may, in the language of a feſtival, be called new wine. (See the note on *Mat.* xxvi. 29.)

26 And, when they had ſung an hymn, they went out into the mount of Olives.

26 And, at the concluſion of the Lord's ſupper, Jeſus and his diſciples ſung a proper pſalm or ſong of praiſe, together, as had been cuſtomary at the cloſe of the paſſover; and then he ſet out for the mount of *Olives*, chuſing to retire thither, that he might prevent a riot in *Jeruſalem* on account of his being apprehended by his enemies, the time of which he knew was then at hand.

27 And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the Shepherd, and the ſheep ſhall be ſcattered.

27 While Jeſus and his diſciples were travelling toward that mountain, before they got to *Gethſemane*, (ver. 32.) he ſaid unto them, Every one of you will this very night be in a dreadful conſternation, and ſo exceedingly diſcouraged as to run away from me, and to be in great doubt about my being the Meſſiah, by reaſon of the ſeizure that will be made upon me: For the time is now come, when I muſt fall a ſacrifice to divine juſtice; with regard to which, God has ſaid, (Zech. xiii. 7.) *Awake, O ſword, againſt my Shepherd, againſt the man who is my Fellow: Smite the Shepherd, and the ſheep ſhall be ſcattered.*

28 But after that I am riſen, I will go before you into Galilee.

28 But, that you may not utterly deſpair, I now tell you beforehand, I ſhall riſe from the dead for your juſtification; (*Rom.* iv. 25.) and, ſoon after that, ye ſhall ſee me, to your great joy, in *Galilee*, where I have often converſed with you, and whither I will go to gather you all together again.

29 But Peter ſaid unto him, Although all ſhall be offended, yet *will* not I.

29 Hereupon *Peter*, being too ſelf-confident, replied with earneſtneſs and reſentment, as if he were aſhamed to be ſuſpected of coolneſs or cowardice, Lord, though every one of thy diſciples ſhould be ſtumbled at what may befal thee, and, like *Judas*, who has already left us *, ſhould forſake thee; yet I am reſolved, at all events, never to think amiſs of thee, or to run away from thee.

30 And Jeſus ſaith unto him, Verily I ſay unto thee, That this day, *even* in this night

30 Then Jeſus ſaid to him, Alas, *Peter!* notwithſtanding all this vain boaſt, I aſſuredly tell you, that this very day ||, which we are juſt now entered upon, even ſo early as before the ſecond cock-crowing

NOTES.

* It ſeems that, by this time, *Judas* had ſlipped away from the diſciples, to anſwer his vile contract with the ſanhedrim; and *Peter* miſſing him, vaunted, that though all his fellow-diſciples ſhould follow *Judas*'s example, he would ſtand by his Lord.

|| The *Jews*, in reckoning their days, began with the evening, according to the *Moſaic* computation, which called the evening and the morning the firſt day, *&c. Gen.* i. 5, *&c.*; and ſo that which, after ſun-ſet, was called this *night*, might alſo be called this *day*. See likewiſe the notes on *Mat.* xxvi. 34. and *Luke* xxii. 34.

night before the cock crow twice, thou shalt deny me thrice.

ing in the morning, you will shamefully thrice deny that you ever so much as knew me.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

31 But *Peter*, instead of being more humble and modest at this rebuke, grew more warm and peremptory, protesting, with an uncommon assurance, No, so far shall I be from doing any thing like this, that come life, come death, come what will, I am resolved no terrors shall ever prevail upon me to disown thee: And the rest of the disciples hearing *Peter* talk so bravely, as they thought, and being ashamed to be silent, declared thát their resolution was the same with his.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

32 By this time they arrived at *Gethsemane*, which lay at the foot of the mount of *Olives*; where, leaving eight of the disciples that were then with him, he ordered them to tarry there till his return, whilst he should retire a little further for prayer in an adjacent garden.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

33 Then taking only *Peter*, *James*, and *John*, with him, who had been eye-witnesses of his glorious transfiguration, that they might likewise be so of his terrible agonies; he, as they were going along began to fall into an amazing, though sinless horror, and to be heavily oppressed in his spirit, by reason of the terrors of God which set themselves in array against him.

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

34 And, that the three disciples might take the more notice of it, he said to them, My soul is (περιλυπος) surrounded and pressed on every side with unutterable sorrows; the distress of my spirit is like the agonies of death, and will certainly issue in it: Stay ye here, and watch with me, and for yourselves, in this hour of great temptation, whilst I go a little further.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

35 Then he removed to a small distance from them; and falling humbly prostrate on the ground, in the agony of his spirit, prayed with great earnestness, That if it might be consistent with his Father's will, and with the great designs of his glory, and the salvation of his people, the terrible sufferings and death which lay before him might be waved, saying,

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

36 O my heavenly Father, thou art able to do whatsoever thou knowest is fit to be done: If therefore it seems meet to thine infinite wisdom to take any other way of glorifying thyself in the salvation of the church, without my undergoing the dreadful sufferings and death which I now begin to feel in all their terrors, my human nature cannot but wish to escape them: Nevertheless, I freely and absolutely submit all its natural reluctances to thy

holy determination, which, considering it as thy will, it is my greatest pleasure to comply with.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

37 Then returning to the three disciples, and finding them all dropped asleep, it being late in the night, and their spirits being overwhelmed and stupified with sorrow, (*Luke* xxii. 45.) he gently reproved them, and particularly *Peter*, saying, What, *Simon*, are *you* asleep, who but just now talked at so high a rate of laying down your life for me, rather than not stand by me? Is this your kindness to your friend? Is all your zeal and resolution so soon come to this? Could you not keep awake for one hour only, in obedience to my command, and to see what would become of me while you knew what an agony I was in? (ver. 34.)

38 Watch ye, and pray, lest ye enter into temptation: the spirit truly *is* ready, but the flesh *is* weak.

38 This is a time for every one of you to be watching and praying, that ye may not be overcome by the trying providences and dangers which now lie before you: I know indeed that your hearts are sincerely desirous to shew your love and duty to me; but, alas! your natural and sinful infirmities disable you from doing what ye would, unless special strength be given from above, which ye therefore should be earnestly praying for, and watching to improve.

39 And again he went away, and prayed, and spake the same words.

39 Our Lord having thus cautioned and counselled his disciples, retired a second time, repeating his humble address in words of the same purport, with like fervour, and entire resignation to his Father's will, as before.

40 And when he returned, he found them asleep again; (for their eyes were heavy;) neither wist they what to answer him.

40 And upon coming soon after to the disciples again, he found them all as fast asleep as at first; for they were exceeding drowsy: And he renewing his rebuke, they, like persons between sleep and awake, could hardly tell what he said to them, much less what excuse to make for themselves.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come, behold, the Son of man is betrayed into the hands of sinners.

41 He once more left them a little while, to pour out his heart in prayer after the same manner; and when he returned the third time, and found them still asleep, he said, My previous conflict is now over; and ye may sleep on, if ye will, for me, who have no further occasion for your watchings: I have given you sufficient warnings of your danger, and there is now no time for any more: For the great sufferings I foretold are just at hand; and ye shall immediately see the Messiah treacherously delivered into the power of wicked men, of *Gentiles* as well as *Jews*, who are coming to take away my life.

42 Rise up, let us go; lo, he that be-

42 Get up, let us go and meet the approaching enemy, from whom I must no longer think to make

my

betrayeth me is at hand.

my eſcape; behold, the perfidious wretch, who marches before them to ſhew them their way, and to give them an opportunity of apprehending me, is this moment coming up to me.

43 And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude, with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders.

43 And the words were ſcarcely out of his mouth, before *Judas*, one of the twelve apoſtles, appeared as the leader of a great number of officers and ſoldiers, who were armed with ſwords and other weapons, and came by order of the ſanhedrim to apprehend him, and to bring him before them.

44 And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead *him* away ſafely.

44 Now it being night, and the company being ſtrangers to Jeſus, *Judas* had told them beforehand how they might certainly diſtinguiſh him from any other that ſhould be with him, ſaying, Obſerve the perſon whom I ſhall advance to, and ſalute with a kiſs; he is the man whom ye are to apprehend; ſeize him without fear of being miſtaken, and take care that he by no means make his eſcape.

45 And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, Maſter; and kiſſed him.

45 Accordingly, as ſoon as *Judas* had brought them to the place where Chriſt was with ſome of his diſciples, he made up directly to him, and addreſſing him with an air of uſual friendſhip and reſpect, under the ſtyle of Maſter, he ſaluted him with a kiſs. (See the note on *Mat.* xxvi. 49.)

46 And they laid their hands on him, and took him.

46 Hereupon the officers executed their commiſſion from the council, in ſeizing upon him and binding him; (*John* xvi. 12.) and his time being then fully come, he made no attempts to reſcue himſelf out of their hands.

47 And one of them that ſtood by drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear.

47 However, one of the diſciples that were with him, *Peter* by name, a raſh hot-headed man, having a ſword, (*Luke* xxii. 38.) immediately drew it, in the midſt of ſurpriſe, rage, and zeal; and, ſtriking at the head of one of the high-prieſt's ſervants, wounded him ſo far as to cut off his right ear. (*John* xviii. 10.)

48 And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and *with* ſtaves, to take me?

48 Then, after Jeſus had mercifully and miraculouſly cured the wound, and reproved *Peter* for his intemperate heat in offering ſuch an act of violence, and attempting to maintain his cauſe by the power of the ſword, (*Mat.* xxvi. 52. and *Luke* xxii. 51.) he gently and calmly expoſtulated with thoſe that came to apprehend him, ſaying, What is the reaſon of your coming out in the night, armed againſt me, as if I were ſome reſolute villain, or public robber, who muſt be overpowered by main force?

49 I was daily with you in the temple teaching, and ye took me not:

49 Ye well enough know that I never ſhunned to appear openly, as there were occaſions, among you: I frequently reſorted to the temple, and continued preaching there every day for ſome time paſt; and

yet

not: but the ſcriptures muſt be fulfilled.

yet none of you took me up, as ye eaſily might whenever ye would, if ye had any thing to lay to my charge: Why then ſhould ye now come out in this private, and yet hoſtile manner, to apprehend me? But the time appointed of God, and foretold by the ancient prophets, for my ſufferings and death, is now come; and therefore, that his council may ſtand, he has permitted you to take this extraordinary courſe againſt me.

50 And they all forſook him, and fled.

50 Then all the diſciples, who but a little before had proteſted that they would ſooner die with him than forſake him, left him in the power of his enemies; and every one ran away to ſhift as well as he could for himſelf.

51 And there followed him a certain young man, having a linen cloth caſt about his naked body: and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

51, 52 And, as our Lord paſſed along with the company, a certain young man * ran to ſee what was the matter, though he had only a linen cloth upon him to cover his body: And ſome of the ſoldiers, ſuſpecting him to be one of Chriſt's diſciples, catched hold of the cloth to ſecure him; but (δε) he, leaving the garment in their hands, ſlipped, away from them, and made his eſcape naked.

53 And they led Jeſus away to the high prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes.

53 Now Jeſus being in cuſtody of the ſoldiers, they carried him bound, and under guard, firſt to *Annas*, (John xviii. 12, 13.) and afterwards to the houſe of *Caiaphas*, who was high prieſt for that year; and there, though it was ſo late in the night, the council, conſiſting of the chief prieſts and elders, and doctors of the law, were all aſſembled together, waiting for his being brought before them, that they might proceed immediately upon his trial.

54 And Peter followed him afar off, even unto the palace of the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire.

54 And *Peter*, recovering a little from his ſurpriſe, ventured to follow him at a conſiderable diſtance, that he might not be obſerved; and getting into the high prieſt's houſe, he thruſt in, like a ſtranger, among the ſervants, to warm himſelf at the fire, hoping to ſtay there undiſcovered, till he ſhould ſee what became of his Lord.

55 And the chief prieſts, and all the council, ſought for witneſs againſt Jeſus, to put him to death; and found none:

55 Then the chief prieſts, and the reſt of the council, having Jeſus before them as their priſoner, and, being reſolved to take away his life, uſed all poſſible methods to get ſuch depoſitions againſt him as might give a colour of juſtice to their proceedings, in putting him to death; but they could find none to anſwer their purpoſe.

56 For

NOTE.

* It does not appear that he was one of Chriſt's diſciples; but it ſeems, by his covering, as if he were either going, or got to bed, and that, out of curioſity, he ran in his ſhirt to ſee what was the meaning of a band of ſoldiers paſſing by at that time of night.

56 For many bare false witness against him; but their witness agreed not together.

56 For though they prevailed with several to bring in false accusations; yet they either were inconsistent with each other, or what they said did not amount to the charge of a capital crime *, that might afford a fair pretence for these unrighteous judges themselves, to pass sentence of death upon him.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

57, 58 At length others were procured, who, from a notorious misconstruction of some words which he had dropped, relating to his own death and resurrection, (*John* ii. 21.) immediately affirmed that they had heard him say, he would, and was able to destroy their famous and sacred temple, at *Jerusalem*, which was built by the hands of men, and, within three days, would build another, without the help of any hands. (See the note on *Mat.* xxvi. 61.)

59 But neither so did their witness agree together.

59 But false and forced as this interpretation of his words was, these witnesses either did not agree as to the precise meaning of them, or all that they deposed on this head did not come up to the charge of a crime †, for which they could lawfully conclude that he deserved to die.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

60 Then, Jesus continuing silent under all these false and frivolous accusations, the high priest rose up in a heat, and, with scorn and fury, said to him, What! have you nothing to say on your own behalf? Or, do you cast contempt upon the court by refusing to plead? What answer is it possible for you to make to the things that these men witness against you? Can you either deny or justify them?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

61 But Jesus knowing the malicious design of the high priest and council, and that they wanted only to provoke him to say something which might give them a handle against him, still continued to make no reply: Then the high priest urged him again, with greater vehemence, and with an air of religious solemnity, (*Mat.* xxvi. 63.) saying, Tell us plainly, as in the presence of God, Art thou the Messiah of *Israel*, even the Son of the Blessed and only Potentate?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power

62 When a question of this importance was put with such solemnity to our Lord, he thought himself called to witness a good confession; and therefore roundly affirmed, I am the true Messiah, and the Son of the Blessed; (see the note on *Luke* xxii. 70.)

NOTES.

* Ισαι ουκ ησαν, They were not equal to the charge of a capital crime.

† Ουδε ουτως ισχη ην, Neither so was it equal to the charge of a capital crime.

power, and coming in the clouds of heaven.

70.) and how much ſoever ye, my preſent judges, diſbelieve it, through the hardneſs of your hearts, a time is coming, when ye ſhall have convincing demonſtrations of it, to your own confuſion, by the terrible vengeance which I will, ere long, execute upon this city and nation, for their unbelief, by the powerful and amazing ſpread of my goſpel, through all the nations whom ye deſpiſe, and at laſt by my appearing on a throne of glory, to judge you and all the world.

63 Then the high prieſt rent his clothes, and ſaith, What need we any further witneſſes?

63 At the high prieſt's hearing this, he, according to the cuſtom of the *Jews*, rent his clothes, as a token of the utmoſt indignation; and, turning to the council, ſaid, What occaſion have we to give ourſelves any further trouble to call or hear any other evidence.

64 Ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death.

64 Every one of you yourſelves have now been ear-witneſſes of the horrid downright blaſphemy that has procceded from his own lips: What ſay ye? Is not here ſufficient cauſe to condemn him to death? And they impiouſly agreed, as with one conſent, that his ſo plainly taking to himſelf theſe characters, was a blaſphemous claim, for which he deſerved to die. (See the note on *Mat.* xxvi. 66.)

65 And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy: and the ſervants did ſtrike him with the palms of their hands.

65 And no ſooner had they thus paſſed ſentence againſt him, but many began to treat him with all manner of rudeneſs, inſolence, and contempt: (See the note on *Mat.* xxvi. 67.) Some ſpit in his face; and others, blindfolding, and then ſtriking him, ſaid with a taunt and a jeer, Now, thou high pretender to prophecy, tell us, Who was it that ſtruck you at this time. and who at that? And the very ſervants themſelves were ſo bold and abuſive, as to ſlap him in the face.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt:

67 And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68 But he denied, ſaying, I I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew.

66, 67 In the mean while, as *Peter* was ſitting among the ſervants, at the lower end of the high prieſt's hall, to obſerve the iſſue of this affair, and, as he was there warming himſelf at the fire, one of the high prieſt's ſervant-maids came up to the company, and, looking hard at him, thought that he was one of Chriſt's diſciples; whereupon ſhe taxed him with it, ſaying, I am well ſatisfied that you was one of the followers of this Jeſus of *Nazareth*.

68 But *Peter*, ſtruck with fear, replied on a ſudden, It is falſe, I know nothing of the matter, and cannot imagine why you ſhould ſuſpect me; and thereupon, withdrawing into the porch, he heard a cock crow for the firſt time, it being then about midnight.

69 And

69 And a maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them.

69 Some time after, another maid-ſervant took notice of him again; and, turning to ſome of the by-ſtanders, ſaid, I am confident this fellow was one of the diſciples of Jeſus.

70 And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy ſpeech agreeth *thereto.*

70 But *Peter* as raſhly and abſolutely denied it as before. And ſoon after that, others in the company preſſed him further a third time, and, warmly inſiſting upon it, ſaid, Without doubt you are one of the followers of this Jeſus, it is in vain to think of denying it: For, as he is of *Galilee;* ſo it appears plainly, by the dialect you ſpeak, that you are a *Galilean.*

71 But he began to curſe and to ſwear, *ſaying,* I know not this man of whom ye ſpeak.

71 *Peter* being now confounded to the laſt degree, for fear of being, after all, diſcovered, hardly knew what he ſaid; but, reſolving to brave it out in the moſt likely manner he could, he fell into a violent paſſion, and denied it a third time, with ſuch imprecations and oaths, as no diſciple of Chriſt's could eaſily be ſuppoſed to uſe, ſaying, with daring aſſurance, I am ſo far from being a follower of the man you talk of, that I never ſo much as ſaw his face till now.

72 And the ſecond time the cock crew. And Peter call'd to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

72 And immediately after this third and moſt ſhocking denial of his Lord, a cock crew, it being then about three o'clock in the morning, which, by way of eminence, was called the time of cock-crowing: (See the note on *Mat.* xxvi. 34.) And *Peter* immediately, upon hearing it, recollected the ſolemn warning which Chriſt had given him but a few hours ago, when he ſaid, Before the ſecond cock-crowing, you will thrice deny me: And in his reflections on this, and on his own vain confidence then, and on his wicked and ſhameful conduct ſince, his heart was ready to burſt with grief; and he poured out floods of penitential tears, in the bitterneſs of his ſpirit, for what he had done.

RECOLLECTIONS.

What different treatment did the ſuffering Saviour meet with from the ſame, and from different perſons! His dear diſciples profeſſed to ſtand by him to the laſt extremity; and yet, ſoon after, they all forſook him, and the moſt forward of them ſhamefully denied him. One of his friends would ſpare no coſt to teſtify an affectionate reſpect to him; but others, misjudging the action, were diſpleaſed with it; and, at the ſame time, both ſecret and open enemies were conſpiring againſt his life, and uniting treachery, falſehood, and force, to deſtroy it. But the righteous ſhall be had in everlaſting remembrance, while the memory of the wicked ſhall rot. Chriſt loves and honours them that love and honour him: He puts an end to the paſſover, by being ſacrificed for them; and inſtituted his laſt ſupper, as a feaſt upon the ſacrifice, and as a perpetual memorial of his dying love to them. He communes with them as his friends, pities and bears with their infirmities, warns them faithfully of their danger, reproves them tenderly for their weakneſſes, concerns himſelf for their ſafety, and recovers them from their falls. But ah! how often do their fears overcome their faith, and preſumptuous confidences betray them into ſin!

ſin! and how does one iniquity lead on to another! O the dreadful power of paſſion and tumultuous fear! But all make work for bitter repentance; and which of their hearts would not relent and melt, in reflection upon their ſin againſt him, whoſe love to them was ſo great, that, for their ſakes, he ſuffered to the utmoſt extremity in ſoul and body, with entire reſignation to his Father's will, deſpiſed all the malicious charges of his enemies, and patiently endured their inſolent affronts! And yet, to leave us an example, he boldly witneſſed a good confeſſion, when his own and his Father's glory lay at ſtake. But wo to his falſe friends, who, *Judas*-like, betray him! and to his inveterate enemies, who, like the council and their ſervants, deride and degrade him, and turn every thing againſt him! He abhors their treachery and wickedneſs; and will one day give them dreadful conviction of his own divine authority, and of their obſtinate infidelity: Then they, and not he, will ſtand under the charge of blaſphemy; and it had been better for them, and eſpecially for perfidious apoſtates, never to have been born.

CHAP XV.

Chriſt is brought before Pilate, 1,—14. *Is delivered to be crucified, and is thereupon mocked and abuſed by the ſoldiers*, 15,—21. *Is crucified and derided by the* Jews, 22,—32. *Several prodigies attend his death*, 33,—38. *The centurion and others are witneſſes of it*, 39,—41. *And* Joſeph *of* Arimathea *gives him an honourable burial*, 42,—47.

TEXT.

AND ſtraightway in the morning, the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried *him* away, and delivered *him* to Pilate.

PARAPHRASE.

NOW the *Jewiſh* ſanhedrim having ſat up the greateſt part of the night to examine Jeſus, and agreed among themſelves that he deſerved to die; they, after a ſhort receſs, (ſee the note on *Mat.* xxvii. 1.) came together in full aſſembly, early in the morning; when the chief prieſts, being moſt zealous and active in Satan's cauſe, conſulted with the other members of that great council, about the beſt method for cutting him off: And their authority in matters of life and death, having been very much ſunk of late, by their ſubjection to the *Romans*, (ſee the note on *John* xviii. 31.) they ſent him bound like a criminal, to *Pontius Pilate* the governor of *Judea*, and reſolved to accuſe him as a ſeditious perſon who ſet himſelf up for king againſt *Cæſar*. (Luke xxiii. 2.)

2 And Pilate aſked him, Art thou the king of the Jews? And he anſwering, ſaid unto him, Thou ſayeſt *it*.

2 And when they brought him before *Pilate* under this charge, he put the plain queſtion to him, ſaying, Do you profeſs to be king of the *Jews*? Art thou guilty, or not guilty? To which Jeſus replied, Though my kingdom is not of this world, (*John* xviii. 36.) as you may eaſily judge by the meanneſs of my appearance; yet there is a ſenſe in which I own the charge: I really am a king, as the nature of your queſtion ſuppoſes that I affirm myſelf to be.

3 And the chief prieſts

3 In the mean while, the chief prieſts, and others

priests accused him of many things; but he answered nothing.

thers under their influence, were exceeding vehement and clamorous in the many invidious accusations they brought against him: But he, knowing it was to no purpose to reply to the malicious and improbable suggestions of a set of people who had before-hand resolved to have his blood, abode by his first answer, and declined giving any other.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

4 Then *Pilate* spoke to him again, saying, What! have you nothing to plead in your own defence, against your accusers? Observe how many heinous crimes they lay to your charge.

5 But Jesus yet answered nothing; so that Pilate marvelled.

5 But still Jesus continued silent, that he might not needlessly exasperate the *Jews*, since there was no appeasing them. This appeared to *Pilate* an unaccountable piece of conduct, on such an occasion; so that he was perfectly amazed at it, not knowing what our Lord meant by it.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

6 Now, it was a customary thing for the *Roman* governor, at every paschal-feast, to discharge one prisoner, whom the *Jews* should appoint, in honour of that great memorial of their own deliverance from *Egyptian* bondage.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

7 And, at this very time, there was a most notorious criminal in custody, one *Barabbas*, who was committed to jail for spiriting up the mob, and heading them, in a seditious riot, in which they had been guilty of murder, robbery, and other outrages.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

8, 9 While therefore the common people were importuning the governor to gratify them with the discharge of a prisoner, as he had always done at that great feast, ever since he came to the regency of *Judea*; *Pilate*, supposing that they could hardly think of having so detestable a wretch as *Barabbas* spared, made a motion for the release of Jesus, in preference to him, saying, Will ye agree that, in honour of the passover, I shall discharge this man, whom ye say calls himself the king of the *Jews*.

10 (For he knew that the chief priests had delivered him for envy.)

10 This the governor himself was very desirous of, if it might possibly be obtained; for, by the whole course of the evidence against Jesus, and of his behaviour under it, *Pilate* was fully satisfied in his own mind, that it was an envious, unreasonable, and malicious prosecution.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

11 But no sooner was this proposal made, than the chief priests urged and prevailed upon the people to insist, as with one voice, upon the discharge of *Barabbas* himself, in opposition to Jesus.

12 And Pilate answered, and said again

12 At this *Pilate*, being extremely troubled and surprised, replied, Why is all this rage and clamour against a poor inconsiderable man, who is to

again unto them, What will ye then that I shall do *unto him* whom ye call the king of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why? what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about *his* head,

18 And began to salute him, Hail,

be pitied and despised, rather than feared, on account of his pretences to be your king, for which ye have brought him before me? What would ye have me to do with him, if I must not release him?

13 They answered with still greater outrage, at the instigation of the chief priests and rulers, We demand that he be crucified; nothing short of his being put to that ignominious death will satisfy us.

14 The governor being still desirous, if possible, to soften their temper and bring him off, expostulated with them in a rational way, saying, Why will nothing short of this man's blood content you? What crime have ye proved upon him, that by the *Roman* law deserves death, especially such a cruel and shameful death? But (δε) instead of being pacified, they were more furious than ever, and cried out with bitter rage and impatience, We will hear of no favour being shewn him; let him, without more ado, be crucified.

15 Then *Pilate* finding it was to no purpose to attempt any thing further to quiet them, and being inclined rather to humour them, and prevent the seditious tumult which he was afraid of, than to follow his own convictions of Christ's innocency, released the infamous *Barabbas* to them; and having before ordered Jesus to be scourged to move their compassion, but in vain, he at length delivered him up to be crucified. (See the notes on *Mat.* xxvii. 26.)

16 And, among other barbarities, some of the soldiers seized him; and, carrying him into another large room *, called *Prætorium*, they summoned the rest of their company to insult, abuse, and ridicule him, in mockery of his claiming kingly power, as if it were only to be laughed at. (See the notes on *Mat.* xxvii 16, 17.)

17 And this they did in the following scornful manner: They put upon him a † garment of such a colour as resembled that of royal robes; and having made a crown of thorns, they clapped it upon his head, putting also a reed, or hollow cane, into his hand for a sham sceptre. (*Mat.* xxvii. 29.)

18 And, when they had thus disguised him with the ridiculous mimickry of a prince, they, to make further

NOTES.

* The *Prætorium* was an inner hall, so called from the *Prætor*'s (a *Roman* magistrate) using to give judgment there.

† As royal robes were usually purple and scarlet, the colour of this garment, which was probably one of the soldiers, is here, and *John* xix. 2. expressed by the first, and in *Mat.* xxvii. 28. by the last; and we are told, that the *Tyrian* purple was not very different from scarlet.

Hail, king of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and, bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting

further sport, accosted him with a jeer, saying, All happiness attend the king of the *Jews*.

19 Then taking the cane out of his hand, they barbarously smote him with it upon the head; and scornfully spit at him, of whom it was prophesied, that *he hid not his face from spitting;* (Isa. l. 6.) and, in a ludicrous way, they dropped down on their knees before him, as if they were paying homage to him.

20 And, when they had treated him with all this contempt, they plucked off the mock robe, and put upon him his own clothes again; and, after all this, they guarded him to the place of execution, to which he went, carrying his cross on his shoulder, in order to his being crucified. (See the note on *Mat.* xxvii. 31.)

21 And, as they were passing along, a certain man came in their way from the country, whose name was *Simon* of *Cyrene*, and who was the father of *Alexander* and *Rufus*, two men, well known in those parts; and, as there was danger of Jesus's fainting under the burden of the cross, they forced this man to take it up and carry it. (See the note on *Mat.* xxvii. 32.)

22 In this manner they conducted him to the place of execution, a little way without the gates of *Jerusalem*, where they used to put criminals to death, and therefore called it *Golgotha*, the meaning of which word is, *The place of a skull.* (See the note on *Mat.* xxvii. 33.)

23 And as soon as they arrived thither, they, like enemies that would use him with all possible indignity and inhumanity, offered him a draught of sour wine, mixed with a bitter ingredient †, instead of the stupifying potion which used to be given to persons just before they were crucified, that they might be the less sensible of their pain; but Jesus tasting it, refused to drink it.

24 And when they were about to crucify him, (σταυρωσαντες αυτον) they stripped him of his cloaths; some of which the soldiers, who were his immediate executioners, and claimed them as their fee, divided into four parts, that each of them might have

NOTE.

† Dr. *Clarke* thinks that οινος εσμυρνισμενος is here used to signify the potion given Jesus in contempt, instead of the real οινος εσμυρνισμενος. Dr. *Lightfoot*, on *Mat.* xxvii. 34. was also of the same opinion; adding, that these words seem to relate to the custom of the nation, and those of *Matthew* to the thing as it was really acted. Other methods of reconciling the two evangelists, as χολη, the word used in *Mat.* xxvii. 34. signifies *wormwood*, or any kind of bitter poisonous mixture, as well as *gall*, may be seen in *Hammond* and *Whitby* on that place.

ing lots upon them, what every man ſhould take.

have one: (*John* xix. 23.) And they caſt lots, to determine who ſhould have a particular garment, being loth to divide it, becauſe it was all of one piece, without any ſeam: God alſo herein over-ruling their minds to fulfil that remarkable prophecy of the Meſſiah, ſaying, (Pſal. xxii. 18.) *They parted my garments among them, and caſt lots upon my veſture.*

25 And it was the third hour; and they crucified him.

25 Now the time of day at which they nailed his hands and feet to the croſs, was within the compaſs of what the *Jews* called the third hour*.

26 And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS.

26 And, according to the *Roman* cuſtom, they, by *Pilate*'s order, fixed a writing over Chriſt's head, in large capital letters, which, contrary to their deſign of reproach, declared him to be, what he really was, in a high and glorious ſenſe, *The king of the Jews.*

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

27 They likewiſe, to put the greater odium upon him, crucified him in company with two robbers; placing all three in a row, one on each ſide, and Jeſus in the middle, as if he had been a more notorious criminal than either of the other ſufferers.

28 And the ſcripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors.

28 And ſo they were over-ruled, by the providence of God, to fulfil another ancient prophecy of the Meſſiah's *being numbered with tranſgreſſors;* (Iſa. liii. 12.) which intimated, that though he was perfectly innocent in himſelf, yet he ſtood, in the eye of the law, as an offender, whilſt he bore his people's ſins.

29 And they that paſſed by, railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt *it* in three days,

29 Moreover, the very paſſengers on the road, contrary to all rules of humanity and decency, inſulted and reviled him in a blaſphemous manner, (βλασφημουν) and ſhaking their heads, with an air of ſcornful triumph, cried out, Aha, ſo we would have it: What are all your high pretences come to at laſt! You who once talked big, as if you could even demoliſh our magnificent temple, and rebuild it within the ſpace of three days, what ſay you now?

30 Save thyſelf, and come down from the croſs.

30 Come, let us ſee what you can do in the time of your own extremity; deliver yourſelf from tortures and death, quit the croſs, and come hither, if you can.

31 Likewiſe alſo the

31 After the ſame manner the chief prieſts, the doctors

NOTE.

* The third hour is to be underſtood, according to the *Jewiſh* computation, for our nine o'clock, and onwards to twelve; but the ſixth hour, at which, it is ſaid, (*John* xix. 14.) *Pilate* paſſed ſentence againſt Chriſt, is to be taken, according to the *Roman* way of reckoning, for our ſix o'clock in the morning, that goſpel being written after the deſtruction of *Jeruſalem.* And ſo there is an exact agreement between theſe two accounts of Chriſt's condemnation and crucifixion.

the chief prieſts, mocking, ſaid among themſelves, with the ſcribes, He ſaved others; himſelf he cannot ſave.

doctors of the law, and the elders themſelves, (*Mat.* xxvii. 41.) thoſe eccleſiaſtical ſenators, notwithſtanding their age and gravity, impiouſly derided him, ſaying one to another, We have him ſafe enough now: He ſet up for a ſaviour of others; but alas, poor wretch! it is plain that he is a vile impoſtor, utterly unable to ſave himſelf from his own approaching death.

32 Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him reviled him.

32 Let him make good his pretences of being *Iſrael*'s Meſſiah, if he can; let him now give us a proof of his boaſted power, by quitting the croſs, and coming down to us, that we may ſee cauſe to believe in him: (See the notes on *Mat.* xxvii. 41. and *Luke* xxiii. 35.) Yea, ſo general and violent was the run upon him, that even one of the crucified thieves themſelves threw out the moſt ſpiteful and reproachful words againſt him. (See the note on *Mat.* xxvii. 44.)

33 And when the ſixth hour was come, there was darkneſs over the whole land until the ninth hour.

33 Now, after Jeſus had hung on the croſs about three hours, there began to be at noon, or the ſixth hour of the day, according to the *Jews* way of reckoning, ſuch a miraculous darkneſs as deprived the earth of the light of the ſun, and continued till three in the afternoon, which, in their computation, is the ninth hour. (See the note on *Mat.* xxvii. 45.)

34 And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, Eloi, lama ſabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me?

34 And about three o'clock, Jeſus, in the midſt of terrible agony and diſtreſs, cried out, with a ſtrong and mournful voice, *Eloi, Eloi, lama ſabachthani?* the meaning of which, in the mixed language then commonly ſpoken and well underſtood, is, *My God, My God, why haſt thou forſaken me?* He thereby claiming God as his God; and yet lamenting his Father's withdrawing all tokens of his love, and dealing with him as if he were an enemy, whilſt he was *bearing our ſins in his own body on the tree.* (1 Pet. ii. 23.)

35 And ſome of them that ſtood by, when they heard *it*, ſaid Behold, he calleth Elias.

35 As ſoon as he had uttered theſe words, ſome of the ſtanders-by who heard them, but either did not diſtinguiſh them from other words of a like ſound, or wilfully perverted them, ſaid, See how he is put to it; he cries out for *Elias* to appear and deliver him.

36 And one ran and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down.

36 And immediately one of them dipping a ſpunge in vinegar, faſtened it on the top of a reed, long enough to reach up to his mouth, and offered that, inſtead of a comfortable cordial, for him to ſuck it: (See the note on *John* xix. 29.) Whilſt others ſaid, Be quiet; let him take his own courſe: Ye hear he calls for *Elias*, and he may call long enough before that prophet comes to help him; let

us

us see what interest he has in heaven, and whether *Elias* will appear to save him from death, or not.

37 And Jesus cried with a loud voice, and gave up the ghost.

37 Then Jesus commended his spirit into his Father's hand not with a languid tone, like dying persons, in whom nature is spent, but with a loud voice; and, whilst he was yet speaking, he breathed out his holy soul, as one who freely laid down his life of himself. (See the note on *Mat.* xxvii. 50.)

38 And the vail of the temple was rent in twain, from the top to the bottom.

38 And at this very instant the vail, which hung between the court of the priests and the holy of holies, was miraculously torn asunder from top to bottom; intimating, that God would no longer dwell in that holy place; that the ceremonial law was then abolished; that all its mysteries were laid open, and its types fulfilled; and that both *Jews* and *Gentiles* might have free access into the holiest of all, even heaven itself, by the blood of Jesus: And several other surprising wonders attended this, as supernatural and awful attestations to the dying Saviour. (*Mat.* xxvii. 51, 52.)

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

39 So that the *Roman* captain of the band that were ordered to see to the execution, was struck with astonishment, when he observed, among other things, the uncommon manner of Christ's expressing himself with his expiring breath; and could not help saying, Undoubtedly this was no other than the Son of God, notwithstanding all the cruelty and reproach he has undergone for asserting it: And the soldiers, falling under the like conviction, said the same concerning him. (*Mat.* xxvii. 54.)

40 There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

40 There were likewise several women standing at a distance within sight of the cross, to observe all that passed; some of which were *Mary Magdalene*, with another *Mary*, who was the mother of *James the less*, (see the note on *Mat.* xxvii. 56.) and of *Joses*, and a third woman named *Salome*.

41 Who also when he was in Galilee followed him, and ministred unto him; and many other women which came up with him unto Jerusalem.

41 These, though of the timorous sex, were his fast friends to the last; who had also accompanied him before, and supplied him with necessaries, at their own expence, in his journeyings through *Galilee:* And, together with these, there were many other women, who, having attended him when he went up to *Jerusalem*, followed him to the place of execution, and were spectators of the tragical scene.

42 And now when the even was come, (because it was the preparation, that is, the day before the Sabbath,)

42, 43 Now, after all these things, the evening came on: And then because the next day was the Sabbath, in which no work could be lawfully done,

43 Jo-

Joseph of *Arimathea*, a man of great reputation, riches, and honour, who believed in Christ, and expected that his kingdom would soon appear in its glory,

43 Joseph of Arimathea, an honourable counsellor, which also waited ' for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead,

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid.

glory, hastened away to *Pilate;* and begged the liberty of taking down the body of Jesus, that he might give it an honourable burial, instead of its being interred in an ignominious manner with the bodies of the other malefactors. (See the note on *Luke* xxiii. 50, 51.)

44 *Pilate*, hearing this request, was amazed to think that our Lord should expire so soon, and could not tell how to believe it: But, sending for the captain of the soldiers that were set to guard the cross, he inquired of him, Whether Jesus were really dead, and how long he had been so.

45 And the centurion having assured him, to his full satisfaction, that they had certain proof of his being dead, (*John* xix. 33, 34.) the governor granted *Joseph*'s petition, and gave order that Christ's body should be delivered to him.

46 Then *Joseph* went and bought some fine linen, fit for his purpose, and, returning to *Golgotha*, took down the body from the cross; and winding the linen about it, according to the custom of the *Jews*, he buried it in a new sepulchre, which was a cave cut in a rock, and prepared for himself to lie in; and having deposited Christ's body there, he placed a great stone at the mouth of the sepulchre to inclose it, and prevent any farther inhuman usage of the precious remains.

47 And *Mary Magdalene*, with the other *Mary* the mother of *Joses*, like true mourners, followed the corpse to its interment, and took particular notice of the sepulchre in which it was laid, and of the state of things there.

RECOLLECTIONS.

How shocking is it to think, that there should ever be such perverseness, obstinacy, and inhumanity, in the heart of man, as were found among the high-priests, populace, and soldiers, against so innocent, meek, and divine a person, as our blessed Lord! Strange, that loud *Hosannas* should be so soon changed into *Crucify him, Crucify him;* and that *Pilate* could dare to act so directly contrary to the convictions of his own conscience in condemning him! and oh how multiplied and distressing were the sufferings of the dear Saviour! After he had been harassed about, and abused all night, how was he hurried away to the judgment-hall, and made a public spectacle early in the morning! With what rancour did the barbarous crew run out against him! How was the vilest of malefactors preferred before him! What an infamous and unrighteous sentence was it that passed upon him! With what contempt and cruelty was he treated, before he came to his cross, and all the while he was hanging upon it! And who knows the distress that he underwent in his body, and the still greater anguish of soul that he felt under the forsakings of his Father and his God! Oh the astonishing patience and love of the dying Redeemer, that he would silently and willingly undergo all this, in the room and stead of sinners, and be contented to be numbered with transgressors! With what holy bravery did he own his true character, whatsoever it might cost him! How calm was he under all injurious accusations and affronts! and how was he led as a sheep to the slaughter! What clear accomplishments were there in him of an-

cient prophecies concerning the Messiah in his suffering character! And what honourable testimonies were given to him, amidst all his disgrace, by the prodigie that appeared at his death; by *Pilate*, who bore witness to him as an innocent person, and as the king of the *Jews;* by the centurion, who was forced to own him to be the Son of God; by *Joseph* of *Arimathea*, who gave him a reputable burial; and by the good women, whose love carried them above their fears of danger, that they might be eye-witnesses of all that passed, and testify their affectionate respect to him in a designed embalment! And how can we sufficiently love and honour him, who thus amazingly loved us, and gave himself for us!

CHAP. XVI.

An angel tells three women of the resurrection of Christ, 1,—8. *Jesus himself appears to* Mary Magdalene, 9,—11.; *to two of his disciples*, 12, 13.; *and then to the apostles all together*, 14. *He sends them forth to preach the gospel*, 15,—18.; *and ascends into heaven*, 19, 20.

TEXT.

AND when the Sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre, at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away:) for it was very great.

5 And, entering in

PARAPHRASE.

NOW, after the Sabbath was past, in the dawn of the morning, (*Mat.* xxviii. 1.) which was the entrance on the first day of the week, *Mary Magdalene*, and the other *Mary*, who was the mother of *James the less*, and of *Joses*, and *Salome* the mother of *Zebedee*'s children, hastened away to the sepulchre; which they reached by sun-rising: And, having bought proper ingredients, they came with a design of testifying their respect, by embalming the body of Jesus; their faith failing with regard to his resurrection, which he had once and again foretold, whilst he was yet with them.

3, 4 And, as they were going, they were perplexed in their minds about getting the great stone removed, which they observed (chap. xv. 46. 47.) *Joseph* of *Arimathea* had laid at the opening of the sepulchre, to stop it up; for the stone was so large, that they feared they should not be able of themselves to stir it *: But, upon coming to the place, they found, to their great amazement, that the stone was by some means or other already removed; so that the passage was quite clear.

5 And †, going into the sepulchre, they saw one angel

NOTES.

* It seems they knew nothing of the watch that was set to guard the sepulchre, or of sealing the stone, which were done on the sabbath-day, *Mat.* xxvii. 62,—66.; and therefore they had no apprehensions of difficulty from thence.

†. It may be uncertain whether they entered into the sepulchre in which Christ's body was laid; or only into what some call the outward sepulchre, meaning a space before it, inclosed with a fence or wall. But if, according to the note on *John* xx. 2. this account, and that in *Luke* xxiv. 3. were not the same with those recorded in *Matt.* xxviii. 5. 6. and *John* xx. 11, 12.; all the toil of criticism may be spared, which has been employed for reconciling the history in the two first evangelists with that of the two last.

into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

angel, and afterwards another with him, (*Luke* xxiv. 4.) in the likeness of a young man, clothed with a long garment, which was exceeding bright and shining: And they were struck with great confusion and fear at this unexpected and surprising sight, not knowing what might be the meaning of it.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

6 Then the angel spoke kindly to them, saying, Do not be discouraged, or apprehend that any evil has befallen your Lord, or shall come to you: I know that, in the sincerity and fervour of your affection, ye are come to seek after the Saviour, who was commonly known by the name of Jesus of *Nazareth*, and was the other day crucified: I tell you, for your comfort, he is risen, and is no longer to be found among the dead; observe the place where his body was laid, and do not give way to any further fears.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

7 But go to his apostles; and particularly to *Peter*, who most of all needs a word of comfort, under his bitter anguish of spirit, on account of his late denial of his Lord: Let him, with the rest of them, know what ye yourselves have now seen and heard; and tell them, for their further satisfaction, that, before they can get into *Galilee*, Jesus will be there, ready to shew himself alive to them, according to what he promised a little before his death. (Chap. xiv. 28.)

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

8 Hereupon the good women hurried away immediately from the sepulchre, full of discomposure and surprise, and ran with all speed to deliver the angel's message to the disciples; and so great was their consternation, and their fear of the *Jews*, that they took no notice of these things to any whom they met with in the way.

9 Now when *Jesus* was risen early, the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

9 Now the resurrection of Christ was a point of such vast importance, that he would not leave the evidence of it merely to the testimony of angels; but on that very day, the first day of the week, in the morning of which he rose very early from the dead, Jesus himself met with *Mary Magdalene*, whom he had before delivered from the possession of seven devils; and, to shew his amazing condescension and grace, he first of all made himself known, in a plain and familiar manner, to her. (See the note on *John* xviii. 2.)

10 *And* she went and told them that had been with him, as they mourned and wept.

10 And having now seen him with her own eyes, and being fully satisfied by his discourse with her, that it was really he, (*John* xx. 14,—17.) she went to the apostles, who used constantly to attend him, and were, at this instant, bewailing, with tears

and

and sorrow of heart, the loss of their Lord, and their own late unworthy behaviour toward him; and she gave them a full account of her interview with him.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

11 But (καὶ) notwithstanding all that she told them of her own having seen Jesus alive, and talked with him herself, they were too full of fears and prejudices to believe that he was really risen from the dead.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

12 Afterwards, on the same day, as two of his disciples were walking in the country toward *Emmaus*, our Lord appeared to them; and, by a supernatural influence, hindered their discerning him for some time, in his own proper shape and features, till at last he so plainly discovered himself that they certainly knew him. (*Luke* xxiv. 16, 31.)

13 And they went and told *it* unto the residue: neither believed they them.

13 Then they likewise hastened away to the rest of the disciples, and told them how Jesus had appeared to them; but still they were so very diffident, and slow of heart to believe, that † neither would this further positive evidence, from two other unexceptionable witnesses, fully satisfy them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

14 After this, Jesus appeared again, on the same day, and that was to ‡ all the eleven apostles, except *Thomas*, while they were eating together; and he chid them for persisting in their unbelief, and for being so strangely stupid as not to be convinced by the several plain accounts which they had received from eye-witnesses of his resurrection, in confirmation of what he had often told them before-hand, about his rising again on the third day.

15 And he said unto them, Go ye into all the world, and preach the gos-

15 And having, after this, during his abode on earth, frequently shewn himself to his apostles, for the greater confirmation of their faith, and further instruction about the glorious things of his kingdom, (*Acts* i. 3.) he, a little before his ascension, gave them their final and standing commission, saying, Go

NOTES.

† Though in *Luke* xxiv. 34. it is said, that, at the return of the two disciples, they heard the eleven saying, *The Lord has risen indeed, and has appeared to Simon;* yet that may be understood rather of their declaring what *Peter* had said, than of their own firmly believing it; for when Jesus himself afterwards appeared to them, doubtful *thoughts arose in their hearts*, and *they*, at first, *believed not*, Luke xxiv. 38, 41. And Dr. *Lightfoot* conjectures, that *Peter* was one of the two who saw Christ at *Emmaus;* and that the rest of the eleven, seeing him return so suddenly and unexpectedly to them, cried out, *Certainly the Lord has appeared to Simon, else he would never come back so soon.* See *Hor. Hebr.* on *Luke* xxiv. 34.

‡ We are told, *John* xx. 24. that *Thomas* was not then present; but Christ's appearing to all the apostles except him, is called his appearing to the *eleven*, because it was at an assembly of the apostles, which then consisted only of eleven, and was therefore denominated from their number, though *Thomas* was absent; as, in *John* xx. 24. and 1 *Cor.* xv. 5. they are called the *twelve*, though *Judas* was dead, because that had been their number, which was to be filled up again.

pel to every creature.

Go ye forth, in my name, into all the nations of the earth, and preach my gospel, as ye have opportunity, to all mankind, whether *Jew* or *Gentile*, without exception *.

16 He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.

16 Whoever shall believe in me, by means of, and according to the word which I order you to preach, and shall solemnly profess his faith in me, and claim the privileges, and yield himself up to the obligations of the gospel covenant, by being baptized, he shall obtain eternal salvation. (See the note on *Mat.* xxviii. 19.) But whoever shall finally reject me, through unbelief, shall suffer the damnation of an everlasting hell.

17 And these signs shall follow them that believe, In my name shall they cast out devils, they shall speak with new tongues,

18 They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

17, 18 And that my gospel, and my saving character according to it, may be unexceptionably confirmed, and gloriously propagated with great success, and unbelievers may have no excuse for their sin; they who believe in me, and depend upon my power, to assist and own them in my work, shall be enabled to do the following and such like wonders, as signs of spiritual benefits which they shall be the means of conveying to the souls of others: They, by calling on my name, shall cast out evil spirits from those that were corporally possessed; shall readily speak various languages, which they never learnt by human teaching; shall handle the most venomous vipers, without suffering any injury by them; yea, if at any time they take a poisonous draught, it shall not operate to the destroying of their lives or health; and whatsoever diseases others may be afflicted with, they, by laying their hands upon them in my name, shall heal them.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

19 When our Lord had delivered many instructions, commands, and promises to his apostles, in frequent converses with them for forty days together, after his resurrection, he visibly ascended before their eyes, from the mount of *Olives*, till a cloud intercepted their sight; (*Acts* i. 2, 3, 9, 12.) and he was received with all acceptance and joy into the highest heaven, where he, as Mediator, took his place with majesty and grandeur, being seated on a throne of glory with God the Father, that he might rule, with all authority and honour, for the good of his people, and the confusion of his implacable enemies.

NOTE.

* This was the plain import of Christ's commission; though the apostles themselves were so dull of apprehension, thro' their prejudices against the *Gentiles*, that they did not understand it in that sense for some years afterwards; and so confined their ministrations to the *Jews*, till *Peter* was more fully instructed by a vision, and sent to preach the gospel to *Cornelius* and his family, *Acts* x.

20 And they went forth, and preached every where, the Lord working with them and confirming the word with signs following. Amen.

20 And, soon after this, the apostles, being filled with the Holy Ghost from their exalted Head and Saviour, (*Acts* ii.) proceeded to execute their commission, beginning at *Jerusalem:* And, travelling from thence to different parts of the world, first among the *Jews*, and afterwards among the *Gentiles*, they preached the gospel, wherever they went, with amazing success; the Lord Jesus making their words effectual, by the power of his Spirit, on the hearts of innumerable multitudes, and sealing their doctrine with many undeniable miracles. All this is certainly true. May the word of the Lord run and be glorified! Let every one say, Amen.

RECOLLECTIONS.

Blessed be God for a risen and ascended Saviour, that he, who was dead, is now alive, and lives for evermore, with all mercy in his heart, and all power in his hand! And oh how affecting and encouraging were his condescension and grace, in making his resurrection known so soon to a disconsolate *Mary Magdalene*, out of whom he had cast seven devils; and to a set of ungrateful disciples, who had so lately disowned and deserted him; and particularly to *Peter*, who had done enough to have been for ever afterwards discarded by him! And what abundant care did our blessed Lord take to confirm this important fact, that neither their faith and hope, nor ours, might be groundless, or in vain! He introduced the discovery of it by strong circumstances, and employed two angels to attest it; and then he himself appeared to one and another, and to all his apostles again and again, yea, at last, to *above five hundred brethren at once*, (1 Cor. xv. 6.) till he had thoroughly conquered their perverse and unreasonable diffidence, and fully satisfied them that he was indeed their risen Lord and Saviour. And since all the evidences which gained such signal conquests over their unbelieving hearts are now transferred in a sure and miraculously-confirmed gospel to us; may we look upon ourselves as concerned in it, and be no more faithless, but believing! And may we, in that way, be healed of all the soul-sicknesses and deadly wounds, which, otherwise, will prove our ruin! For salvation or damnation themselves depend upon our receiving or rejecting the once crucified, and now exalted, Saviour: How awful is the thought! But whilst any of us have a godly jealousy over ourselves, lest we should reject him to our own perdition; may our trust and hope be in his grace, who works with his gospel, that it shall be the power of God to our salvation! And may we experimentally find it to be so! Amen.

THE END OF THE FIRST VOLUME.

Date Due

PRINTED IN U. S. A.